COLLECTED WORKS OF KOREAN BUDDHISM

3

休靜

HYUJEONG

SELECTED WORKS

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 3

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Collected Works of Korean Buddhism, Vol. 3

Hyujeong: Selected Works

Edited and Translated by John Jorgensen
Published by the Jogye Order of Korean Buddhism
Distributed by the Compilation Committee of Korean Buddhist Thought
45 Gyeonji-dong, Jongno-gu, Seoul, 110-170, Korea / T. 82-2-725-0364 / F. 82-2-725-0365

First printed on June 25, 2012
Designed by ahn graphics ltd.
Printed by Chun-il Munhwasa, Paju, Korea

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This project has been supported by the Ministry of Culture, Sports and Tourism, Republic of Korea.

ISBN: 978-89-94117-06-5
ISBN: 978-89-94117-17-1 (Set)

Printed in Korea

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TRANSLATED BY

JOHN JORGENSEN

Preface to *The Collected Works of Korean Buddhism*

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism.* The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California,
Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)



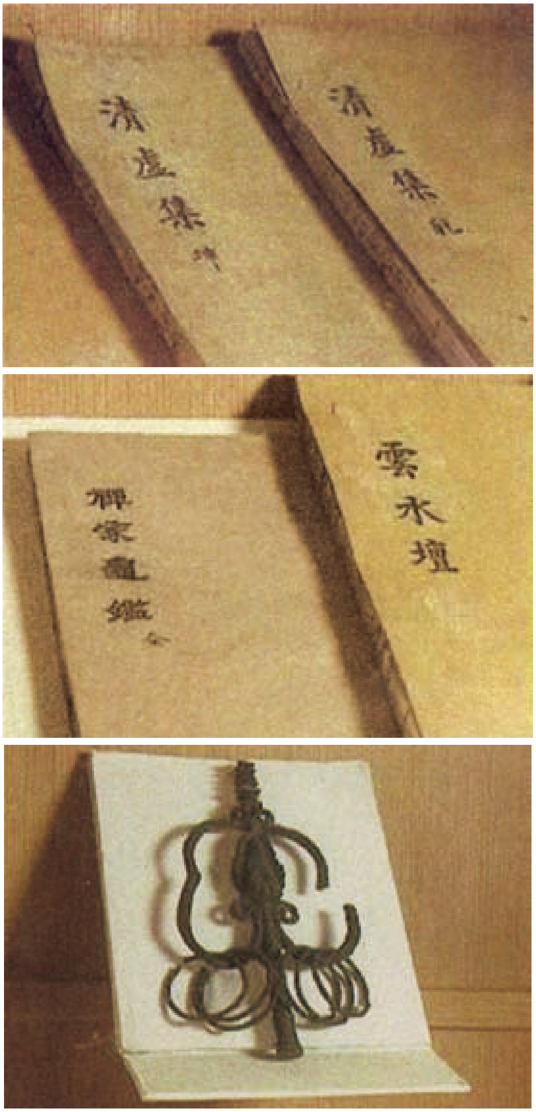


Left: Stupa of Great Master Seosan (at Daeheung Monastery).
Right: Funerary stele for Great Master Seosan (at the site of Baekhwa Hermitage in Pyohun Monastery, Mt. Geumgang).





Above: Scene of Pyohun Monastery, Mt. Geumgang.
Below: Eosil Hall, Pyohun Monastery.



Above: *Cheongheojip*.
Middle: *Unsudan* and *Seonga gwigam*.
Below: Hyujeong's six-ringed staff head.
(kept in Suchung Monastery, Pohyeon Monastery)

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HYUJEONG

SELECTED WORKS

I

INTRODUCTION

Kim Young-Wook

This is a compilation into one volume of the *Seonga gwigam*, which contains the views of the Great Master Seosan, Cheongheo Hyujeong (1520–1604), concerning Seon (C. Chan) thought, plus extracts of short pieces from his other writings that correspond in content to the Seon methods seen in the *Seonga gwigam*. We have completely translated the *Seonga gwigam*, the *Cheongheo-dang haengjang, Simbeop yocho*, *Seon-gyoseok* and *Seon-gyogyeol*, plus extracts from the *Cheongheojip* (The Cheongheo Collection) that mainly concur with the chief theses of the *Seonga gwigam* collection. With the exception of the *Account of Conduct*, the other sections have all been selected as concisely expressing the Seon tenets of Hyujeong. Explanatory footnotes have been added. As the person and career of Hyujeong are revealed in detail in the *Account of Conduct*, we have not described them separately.

Cheongheo-dang haengjang (Account of Conduct of *Cheongheo-dang*)

This is a record of the life of Hyujeong written by his disciple Pyeonyang Eon-gi (1581–1644). The original title was "Account of Conduct of *Cheongheo-dang*, the Great Master of Universal Salvation, Conjointly of the Highest Rank Who Supports the Lineage (of Seon) and Establishes the Doctrine, Royally Granted the Purple Robe, General Supervisor of Seon and Doctrine, Sole Supervising Great Seon Master of the State, Toe-eun of the Geumgang Mountains."

Although this was originally not in the seven-fascicle text printed at Yongbok Monastery in 1630 (eighth year of King Injo) that is the master text for the *Cheongheojip* in the *Hanguk Bulgyo Jeonseo* (Complete Works of Korean Buddhism, hereafter HBJ), volume 7, it is recorded in the Supplement. This was recorded in the undated printing of the four-fascicle text in the Myohyang library, and it is kept in the National Library of Korea, the Library of the Academy of Korean Studies, and the library of Dongguk

University. Two different versions are kept in the National Central Library.

The first part introduces the social status of Hyujeong's father and his ancestors before he was born, the circumstances for his maternal grandfather's crime against Lord Yeonsan that had him exiled, and the stories of his mother's dream of his conception and giving birth to him. The next part continues with his deeds as a youth, beginning with his childhood, his excellence in poetry and writing, his going to Hanyang to study, his study to take the civil service examinations, and his failure in the exams. In this appear accounts of his encounter with Buddhist texts in this process, his feeling that his study to then had been in vain, his initiation of an ambition to be a hero "who empties his mind to graduate," and his becoming a monk.

Later, at the age of thirty-two (1552), he was appointed to the concurrent posts of supervisor of the two schools of Seon and Doctrine, and in order to realize his original intention of becoming a monk, he entered the Geumgang Mountains, where following his practice, he attained enlightenment. In the *imjin* year (1592) the Japanese invaded, and Korea was facing a crisis. At that time he was appointed to the position of Overall Supervisor of the Seon and Doctrine of the Sixteen Lineages of the Provinces (which meant he was the supervisor of all forms of Buddhism in the whole of Korea). He went to Beopheung Monastery in Sun-an, where he gathered monks. After that he joined these forces with the Ming army and repelled the Japanese invaders. However, at the advanced age of eighty, Hyujeong thought he could not take the role of general, so he entrusted this role to his successors and pupils Sa-myeong Yujeong and Cheoyeong, then returned to Mt. Myohyang and went into seclusion. Following the suppression of the invasion, his merit was recognized, and he was given the official title of the Highest Rank Who Supports the Lineage (of Seon) and Establishes the Doctrine, the Great Master of Universal Salvation, the Sole Supervising Great Seon Master of the State and General Supervisor of Seon and Doctrine.

The *Account of Conduct* records that Seosan Hyujeong continued the Seon Dharma that was faithful to the house style of the Linji lineage. The basis for this was found in the fact that he inherited the correct Dharma lineage that had passed through generations. His genealogy went through seven

generations, beginning from Shiwu Qinggong, then to Taego Bou, Hwanam Honsu, Gugok Gag-un, Deunggye Jeongsim, Byeoksong Jieom, and Buyong Yeonggwan. Because the source of this lineage, Shiwu Qinggong, was seen to be in a direct and legitimate line of descent in the Linji lineage, Hyujeong also was regarded as genealogically an heir to this lineage.

For the first half of this *Account of Conduct* the author has consulted Hyujeong's own recollections of the deeds of his youth and the events surrounding his becoming a monk as sent in a letter to Ro Susin (1515–1590). This is the "Letter Sent to Governor Ro of Wansan," which records in detail the deeds of his parents and their ancestors, the activities of his youth, the causes of his entry to the monkhood, and his pilgrimage. The *Account of Conduct* follows the content of the first part of this letter.

Seonga gwigam (A Guide to Seon)

The Structure and Gist of the *Seonga gwigam*

This book was created by Seosan Hyujeong. He gathered passages worthy of being exemplars for Seon, added evaluations of each of these passages, and attached hymns to these. He selected works from the scriptures and the recorded sayings of generations of Chan/Seon masters by topic, added some detailed explanations to these, and finished each of them off in the form of one or two lines of verse or comments (*chag-eo*) in accord with his appreciation of the passages as a Seon master.

This has been translated based on the text in *Hanguk Bulgyo Jeonseo*, vol. 7, which has as its master text the 1579 (twelfth year of King Seonjo) printed volume that included Sa-myeong Yujeong's Postface. This is kept at Korea University and at Komazawa University. In addition, it has been printed a number of times. These printings include the printed text of Yujeom Monastery in the Geumgang Mountains of 1590 (twenty-third year of

King Seonjo), kept in the National Library of Korea; the revised print from Wonjeok Monastery of Hwasan in Gyeongsang Province of 1605 (thirty-eighth year of King Seonjo); the revised print from Songgwang Monastery of Mt. Jogye in Suncheon, Jeolla Province, of 1607 (fortieth year of King Seonjo), kept at Dongguk University; the woodblock print of Naewon Hermitage on Mt. Myohyang of 1612 (fourth year of Lord Gwanghae), which was moved to Bohyeon Monastery and is now kept at Dongguk University; the revised print text from Songgwang Monastery of 1618 (tenth year of Lord Gwanghae) and kept at Dongguk University; the woodblock text kept at Yongbok Monastery of 1633 (eleventh year of King Injo), which lacks the preface and postface but has the *Seon-gyoseok* as an appendix, now kept in the National Library of Korea; the reprint text of Tongdo Monastery of Mt. Chwiseo (Yangsan) of 1649 (twenty-seventh year of King Injo) and kept at Yonghwa Monastery in Damyang-gun in Jeolla South Province; the printed text stored at Bohyeon Monastery on Mt. Myohyang of 1731 (seventh year of King Yeongjo) now kept at Dongguk University; and the printed text of 1583 (sixteenth year of King Seonjo), which contains the postface by Bowon, now kept at Korea University.

The *Seongga gwigam* is not simply an array of excellent passages for reading, for the compiler, Hyujeong, had a simple appreciation threaded through them. As a product filtered by that appreciation, it became an exemplar for the generations of the Seon lineages of Korea, as the title suggests. As is seen also in the postfaces by Sa-myeong Yujeong, Bowon, and Seongjeong, it was published with the aim of presenting a direct path to overcoming the biases and defects that each of the groups of Seon and Doctrine possess and that bring one into perilous territory. Despite this, this book does not have the viewpoint that there is an identity of Seon and Doctrine. Rather, it is an attempt to transform the theories of the Doctrinal schools into the Seon viewpoint.

Although *Seonga* here indicates the entirety of the lineages that the Chan/Seon school was divided into, in content it means above all the single group that adopted the tenets of the special method of practice called Patriarchal Teacher Seon and Ganhwa Seon. Hyujeong saw that students should follow

these Seon methods rather than any other method of practice. Accordingly, the gemlike passages concisely reveal the viewpoint of the investigation of *hwadu* presented in Ganhwa Seon, which were left to later generations to be the hammer and tongs for the breakthrough of the innumerable topics of practice. As Seongjeong wrote in his postface, "*Gwigam* are the essential gates used daily in Seon and Doctrine," so the *Seonga gwigam* is a book of passages organized according to Hyujeong's viewpoint of those that could become guides (*gwigam*) for practice in daily life. Although the everyday ideas concerning Seon practice and thought that Hyujeong had were contained in various short pieces, he synthesized them in this compilation.

Single Thing

The "single thing" before which you can only lose strength, even with the ability of a buddha or patriarch, and to which words and thoughts cannot be applied, adorns the start of this book. The *hwadu* that threads through the entirety of *Seonga gwigam* is this very "What is the single thing?" Seon and Doctrine are divided accordingly into different ways of clarifying this, and the aim of *hwadu* study, before it also is infected with language and discrimination, is to arrive safely in the realm where this single thing is revealed unchanged. The attempt to understand the doctrinal concepts of True Thusness (*bhūtatathatā*) or Buddha-nature as being of equal value with "What is this single thing?" is in conflict with the ideas of Patriarchal Teacher Chan. Facing "What is this single thing?" the Buddha and patriarchal teachers have nothing to do, for heaven and earth lose their light.

However, because there are many abilities that understand the various means that are found in the Dharma, if you do not shift even a little from the fundamental/original endowment that such people adhere to, there will be no methods that will lead to differentiated abilities. Thus the words "mind," "Buddha," "sentient beings," and the like only carry and transmit the "single thing." In accordance with the (ability of the) student and the style that adheres to the domain of the single thing that does not permit any expedient,

only when the standpoint that permits expedient means to be revealed variously is applied freely can the meaning of the salvation of sentient beings be unfolded while not being estranged from the original endowment.

Even though it be mind or it be Buddha, no matter what other words it is expressed by, you must not adhere to that name. It can be at one with what was originally indicated once you return to the preverbal tastelessness and therein grasp the single thing. Words that express are Doctrinal Dharma; returning to the source is Seon Dharma. Because language and names for showing the single thing rather have the potential to become obstacles that hide it, you need a method to smash through to it. Hyujeong offered *hwadu* investigation as the method of practice to engage "What is the single thing?" and remove these obstacles. The words of the scriptures and the sayings of the patriarchal teachers were all swept away by doubt, and so you are not governed by these words, and the method of thoroughly investigating the fiction of words till you smash them to smithereens is *hwadu* investigation. However, if you enter into doubt, all words become living sentences.

Similarities and Differences of Seon and Doctrine

As Hyujeong said, "Seon is the Buddha's mind, Doctrine is the Buddha's words," so both of these have their source in the Buddha, but because of the differences between the people transmitting it, differences appeared. And so he also said, "Seon is going from the wordless realm to the wordless realm; Doctrine is going from words to the wordless realm, and so mind is the Seon Dharma and words are the Doctrinal Dharma." Doctrine is the eternal resort that can only be explained through detailed language; Seon, in order to penetrate through to the basis, has the mind as the method of direct indication of the source, and the traces of words are eliminated. And so, Doctrine is like bending the back of a bow: it preaches in detail in a roundabout way; Seon is straight like a bowstring: it indicates the source directly. Although there is such differentiation, Hyujeong sees Seon and Doctrine as having the same root.

However, there is a difference in depth and application between Seon and Doctrine. If you understand the news of the separate transmission outside of the Doctrine such as holding up a flower and the subtle smile via the traces of Doctrinal scholarship, they are only dead sentences, but if you achieve the realm of Seon in the mind then insignificant matters and rambling words or any natural sounds will become Dharmic voices that transmit the truth. And so Hyujeong repeatedly stresses the idea that one should not be buried in language.

If you have smashed through all the material of Seon and Doctrine, and as a practitioner you have finished, with nothing to do, there is nothing left in particular to pursue. Having reached this realm, then you will have developed in the everyday the state of being a person with nothing to do (*musa-in*) "who when hungry eats and when tired sleeps."

Hwadu Investigation and Its Elements

Hyujeong sought the correct direction of practice starting from the distinction between investigation of the sentence and investigation of the meaning. The investigation of the meaning, which is the pursuit at every point of the meaning of the sentence, is the dead sentence of the gate of the Rounded and the Sudden. If you follow this method, all of the sentences will lose their vitality and become dead sentences. On the other hand, the investigation of the sentence is the live sentence of the shortcut gate in which the sentences have no taste at all. This live sentence completely lacks any logic to be sought for. The investigation of the *hwadu* is not an attempt to illuminate a single *gong-an* according to the highest theories of Doctrinal studies such as the gates of the Rounded and Sudden. It is not a study in the form of seeking for the meaning through a system of cognition that is external (to the *hwadu*). It takes as its object the sentence that has no way via the paths of meaning and language, being a method of reaching a barrier wall that cannot be penetrated in this manner.

That being so, what are the elements for such an investigation of *hwadu*?

A set *hwadu* is to be taken up ceaselessly and is not to be missing from your thoughts for even a brief moment. When you take up a *hwadu* and study it, the reason that a thought other than the *hwadu* wedges itself in there is that there are gaps in the mind/concentration. These gaps produce moments when other thoughts replace the *hwadu*, or miss the *hwadu* in no thought at all. Hyujeong viewed the occurrence of such thoughts to be an invasion by the army of the *māra* (tempters), and so he transmitted the idea that you had to hold onto the *hwadu* scrupulously, without interruptions. Of the three elements in the investigation of *hwadu* presented by Gaofeng Yuanmiao - namely the root of great faith, the great explosive determination, and the feeling of great doubt - Hyujeong introduced and organized the thought of traditional Ganhwa Seon masters concerning the nature of doubt in particular. Here we see his explanation of the ten kinds of defects or faults – that is, the ten ills of *ganhwa* that occur while studying the *hwadu* of the character *mu*. Each one of these reveals an essential property of the *hwadu* that cannot be penetrated via any technique of discrimination. This original realm where the *hwadu* cannot penetrate in any way like this is called the "live sentence." In addition, he warned that if you set about the study of the *hwadu* excessively and if you become distracted or impetuous or slack, you will fall into depression (S. *styāna*).

How can we know that the study of the *hwadu* is correct? Hyujeong presented the article that as a practitioner you must not trouble others and must reflect on yourself at all times in daily life, and it is here that the condition of the examination of your *hwadu* study is introduced. He emphasized that those who in this way examine themselves and also study, after thinking that they have broken through their *hwadu*, must seek out and be examined by a clear-eyed Seon master to see if their realization is correct. These two methods of examination, the method of looking at yourself and the method of relying on a teacher, follow the teachings of Taego Bou.

The Source of the Mind

In this part (sections 27–36), where texts on the theme of being enlightened first and then cultivating that enlightenment afterward are gathered and explained, Hyujeong highlights the correct understanding of the source of your own mind. In case you do not understand, he says no matter how much you practice, this will just increase your ignorance. The point that it is a unified source that cannot be discriminated into the two types of the ordinary person and the saint is the source of the mind that is spoken of here. The firm belief in this principle is the faithful understanding. Therefore there is no need to abandon the mind of the ordinary person and sentient beings, and there is no need to strive in seeking the truth. This is because both abandoning and seeking are themselves stained with frustrations.

The Article of Practice

Following on from this is the practice to realize the content of this faithful understanding (sections 37–44). Because the essentials of practice lie in the equal cultivation of the three studies of precept, samādhi, and insight, you must understand their close relationship. In particular, the precepts are the basis of both Seon and Doctrine, and Hyujeong stresses the point that the three studies are not independent items for practice, but are necessarily interdependent.

Next (sections 46–51) he mentions the detailed articles of practice one by one, beginning with the six pāramitā of donation, discipline, and forbearance, et cetera through to incantations and worship. He presents guides on the practice of the six pāramitā one by one and indicates examples from the sutras and commentaries. He also takes up the worship that has a meaning that conquers ignorance and that respects the true nature, and the virtues of chanting mantras.

This discussion shows what the true realm achieved by practice is, and he selects the articles to realize this, concisely explaining the methods of practice and the bases for each of them.

Mindfulness of the Buddha

The whole of section 52 is a detailed explanation of mindfulness of the Buddha and rebirth in the Buddha's paradise. Hyujeong claims that correct mindfulness of the Buddha is the chanting or calling of the titles of the Buddha orally and the mindfulness of the contemplation that remembers mentally, operating in combination, the mind and mouth in agreement. From early Chan, its material concerning mindfulness of the Buddha concluded that its aim was to show and indicate that we are all equipped with the original mind. Hyujeong saw that the mindfulness of the Buddha was nothing other than an expedient means to achieve that aim. Despite this, he did not deny the traditional teachings on the mindfulness of the Buddha that began with the forty-eight great vows of Amitābha Buddha, but he introduced the concrete connection that they possess. He conveyed the idea that the path of rebirth via your own power is slow and that the pursuit of rebirth through other power or the power of the Buddha is rapid, and he also indicated that it is a mistake to say there is no need to seek Amitābha Buddha any further on the basis that your own nature itself is Amitābha Buddha. This explanation reveals the idea that even if the original nature itself is so, in reality, because your own strength is not up to it, you must not belittle rebirth via other power and believe only in self-power. With this idea as his premise, Hyujeong supported the tenet of sudden enlightenment and gradual cultivation with respect of the mindfulness of the Buddha, applying the assertions of Zongmi that even if you are suddenly enlightened, you have to cultivate practice gradually thereafter.

In general, all of the items related to mindfulness of the Buddha and rebirth in the Pure Land are based on the viewpoint that unites them with the Seon Dharma that protects the original true mind. According to the fundamental principle of "as a single Dharma that directly points at the original mind, it is to be tallied with all different abilities," he demonstrated rebirth and mindfulness of the Buddha as these expedient means.

The Causation of the Scriptures

Although it is a mistaken and biased view that Seon ignores the scriptures, Hyujeong said that even though you do not know the meaning of the sutras, even just the brushing of your ears by the sounds of someone reading the sutras will be a cause for achieving the Way of the Buddha. However, if you do not read this as a return to your own original endowment, it will be of no assistance to you whatsoever. In this vein, he criticized the sham study by which you try to enhance yourself through eloquence and boasting of your knowledge.

Warnings for Practitioners

The fire of impermanence always burns up all things. Being cognizant of the fact that in this way impermanence makes all things, beginning with your physical body and all our environments, disappear, he warned that you not waste your time exerting yourself in practice to stop the invasion by frustrations. Hyujeong severely criticized practitioners who live wastefully, chasing after profit and fame while ignoring the pressing realities. He showed the transience of fame and profit, and demonstrated this by quoting verses and sutras with the idea that these promote the flames of avarice. Furthermore, while indicating the state of mind that practitioners must always possess in the everyday, he warned that the greatest frustrations are those of anger and pride.

In sections 59–67, Hyujeong said that those practitioners who only wear robes are merely wolves in sheep's clothing, and those who waste the donations of believers would certainly incur sins. This is to say that you must look back at the Buddha's intention in becoming a monk, always make an effort in the original endowment, and use methods of managing a simple life, accepting donations with a mind of awe.

In section 68, following the raising of the nature of impermanence and the tenet that the body is impure, Hyujeong concretely presents how you are not to be attached to your lifestyle in the everyday. In section 69, he shows

the method of repenting a sin and regretting errors. Following on from that, he mentions the direction of a correct life that maintains a straight, unsophisticated mind seeking only the Way.

Faults and the Nature of *hwadu*

Although the śrāvakas of the Lesser Vehicle abide in adherence to a calm realm, the bodhisattvas of Mahāyāna stroll unhindered even in the noisy city streets without leaving any traces (section 72). Going further, he criticized the people of his times who said that Seon is an attachment to the realm wherein all things have disappeared and are extinguished, as entertaining an illusion that mistakes this for original emptiness (section 75). He also quoted the theory of Xinwen Tanben, who criticized the error of lineage masters who teach students without knowing reality - from the lineage teachers who are diseased in ear and eye even to lineage masters who are diseased in heart and lung (section 76).

From section 77 on, Hyujeong again begins to mention the nature of the *hwadu* that does not admit of any technique of discrimination (i.e. "this sentence"). He tightly links such attributes of the *hwadu* with the methods of wielding the staff and shouting before words can be spoken (by the student). The staff blow that stimulates pain in the body and the shout that tears the eardrum are no different from the *hwadu* that destroys discrimination. This aspect is revealed through the story of Mazu's shout that deafened Baizhang and Huangbo's sticking out his tongue on hearing about this. This is explained as the origin of the Linji lineage.

The Features of Each Lineage Faction's Genealogy and Dharma Message

Hyujeong lists the Dharma names of the Chan masters who represent the five houses of Chan - the Linji, Caodong, Yunmen, Weiyang, and Fayan lineages -

and concisely presents the teachings of each lineage. In particular, he divides the topic of "the separate elucidation of the tenets of the Linji lineage" into nine items on the three sentences, three essentials, three profundities, and four selections; the four guests and hosts; the four illuminations and functions; the four great ceremonies; the four shouts; and the eight blows of the staff. He describes them in detail. Hyujeong did not limit this only to the tenets of the Linji lineage, and because these are elements of the fundamental endowment that everyone must possess, sermons that are estranged from these tenets are said to be foolish, and he thus reveals the universality held by the tenets of the Linji lineage.

The conclusion section (from section 79 on) establishes the boundaries even of Linji and Deshan, and after taking up the idea of nothing to do that says you must be without bonds to anything, and even see the Buddha and patriarchal teachers as enemies, he finishes linking these words with the sentences that he presented at the very start.

The postfaces of Sa-myeong and then two other disciples are included as an appendix.

Simbeop yocho (Abstracts of the Essentials of the Mind Dharma)

This has been translated on the basis of HBJ vol. 7, pp. 647c-653b, which has as its master text that printed at Ansim Monastery on Mt. Daedun in the ninth month of the lunar calendar in 1664 (fifth year of King Hyeonjong) and which is now kept in the National Library of Korea. Besides this, there are also two woodblock prints: the undated print kept at Seoul University and that found in fascicle four of the *Cheongheojip* from the Myohyang store, also undated (now kept at Dongguk University). These two woodblock prints lack the preface.

Because the matter of the original endowment cannot be known even

by Seon reason, let alone by scholastic methods, you must be enlightened by yourself. You are given a *hwadu* that has no technique for seeking and no taste whatsoever, transcending Doctrine and Seon, and that is meant to lead students. This is the gist of this book. It says, do not depend on exemplars or devices that are arranged into ordinary person and saint, or the Buddha and the army of *māra*. It says that the superior method of study is the investigation of such *hwadu*.

In accord with such an aim, Hyujeong criticized all devices and exemplars as "the ills of students of Doctrine," in which you study in vain, fettered by the sutras and śāstras, not investigating live sentences, or "the ills of Seon students," who ponder, imprisoned within themselves, cutting off all causation and objects, and "the ills of the students of the three vehicles," who cannot cast off their own bonds to feeling and consciousness that discriminate everything. While criticizing and classifying in detail the ills of those who keep to dead words, being ignorant of the live sentences that are the *hwadu*, and those who strictly adhere to expedient means and remain in the realm of calm, emptying their minds, he informs us with the example of the exchange between Bodhidharma and the second patriarch, Huike, on the Dharma message of calming the mind, in which the words of the expedient means that are presented lose the lively function and descend into an actual method.

Although anything can become a live sentence, if you understand live sentences with the mind-consciousness, they will all without exception become dead sentences. A live sentence is not a sentence that promotes understanding gradually by covering it one by one with the mind-consciousness. Because live sentences cannot be grasped by or understood with techniques of any human intellect, they are sentences that remove stages, graduation and sequence.

Hyujeong firmly establishes the historical basis in the Chan school for this Seon Dharma in the tenets he attributed to Bodhidharma; then he clarifies the essentials with the topic divided into the following eighteen items.

First, in the "Gate of Investigation Seon," having presented the *mu* character *hwadu* as the first *gong-an*, he declares that it is Patriarchal Teacher

Seon, and he quotes the theories of Dahui Zonggao and presents the method of investigation. The "Gate of Mindfulness of the Buddha" has exactly the same content as *Seonga gwigam* 52. In "Three Contemplations of Purity," basing it on the teachings of the *Guan wuliangshoufo jing*, he presents the contemplation and visualization method and the four kinds of mindfulness of the Buddha with respect of the trinity of Amitābha, Avalokiteśvara bodhisattva, and Mahāsthāmaprāpta bodhisattva. After that, he writes of the idea of the unity of Seon and Pure Land and the mindfulness-of-Buddha Seon, which applies the doubt of *hwadu* investigation to mindfulness of the Buddha. This follows the viewpoint that incorporates the practice of mindfulness of the Buddha into the standpoint of Ganhwa Seon. The "Seon hymns" are composed of nine gemlike hymns that concisely sing of knowledge of the main points of investigation Seon, of the mistaken methods of study, and of the ultimate realm and method of taking up *hwadu*. "Hymns on mindfulness" are like the tendencies of mindfulness-of-Buddha Seon that appeared earlier. These are six hymns that sing of the mindfulness of the Buddha. This follows the appreciation of mindfulness of the Buddha as being investigation Seon and asserts that those who practice mindfulness of Buddha upon reconsideration will see that it is no different from the "doubt" concerning *hwadu*, which is designated the joint practice of Seon and Pure Land.

In the "Fifty-Five Stations of the Doctrinal Schools" Hyujeong reveals the standpoint of sudden enlightenment courteously and illustrates the falsity of the stages of practice of Doctrinal study. In the *Seonga gwigam* this section discloses the standpoint that views the matter of the original enlightenment thoroughly and to be different from mindfulness of the Buddha and rebirth that are seen from the viewpoint of sudden enlightenment and gradual cultivation as leading via expedient means.

In "Tunes of the Separate Transmission outside of the Doctrine," he adopts the same line of reasoning as that which explains the stages of practice, in that all the words of the buddhas and patriarchs are a knife of the original endowment, and these words are indications to be put down and negated without exception. He says that all the statements of the Buddha

and patriarchal teachers, beginning with the sentence "The mind is Buddha," are expedient means that try to transmit the mind-seal.

This text includes the "practice of the bodhisattvas of the initial making up of the mind," which reveals a realm without fetters that removes all categories of good and evil and the like; the "practice of a Mahāyāna person," which neither accepts nor discards any dharma; "the greatest ill in Seon people are the two characters knowing and understanding," which encourages the investigation of the *mu* character hwadu, discarding the illnesses of knowing and understanding; "the realm of enlightenment by yourself of those of the highest abilities and great wisdom," which shows the mettle of the hero who does not follow even the path of the Buddha; "people were at peace from the beginning," which calls to notice the unadorned face; "the realm of enlightenment by the assent of the said person themselves," which introduces enlightenment by investigation in the realm that cannot be approached through thought and language; "the three sentences preached by the Buddha," which presents your own nature as Amitābha; "there is no demon of illness in the Dharma from the beginning," which shows via the hwadu that the ill itself is that of the practitioner by quoting the words of Naong; "in the original Dharma there were no opinions at first," which shows the opinions of Mahāyāna that are furnished with all the substances and functions that make no mind in that place; "there is nothing transmitted between master and disciple," which has the sense that there is no Dharma exchanged as everything is already provided for in one Dharma; and "biased views that lack wisdom," which clarifies the idea that you cannot operate freely in killing, giving life, and losing the lively function by only adhering to the state of tranquility.

As appendices it has the prefaces to the formal sermons of the four great masters written by Sa-myeong, the gatha of transmission of the Dharma given by Seosan to Wanheo-dang, and the gatha of death by Wanheo-dang.

Seon-gyoseok (Explanation of Seon and Doctrine)

This has been translated on the basis of the text in HBJ vol. 7, pp. 654b-657a, which uses as its master text the text kept in Yonghwa Monastery in Damyang, Jeolla South Province; that text records a postface of 1586 (nineteenth year of King Seonjo). Besides this, there are the following woodblock prints: that bound together with the *Seonga gwigam* of 1633 (eleventh year of King Injo), which was kept at Yongbok Monastery (now kept at Dongguk University); that of 1670 (eleventh year of King Hyeonjong), which is a revised print of Tongdo Monastery on Mt. Chwiseo in Yangsan (now kept at Dongguk University); the revised print of Daeheung Monastery on Mt. Gollyun in Namhae, Jeolla South Province, of 1642 (twentieth year of King Injo), which has the *Seon-gyogyeol* attached to the end of the volume, now kept in the National Library of Korea; the volume kept at Seoul National University with no date of printing that is combined with *Gi-amjip*; the undated print text kept at Dongguk University; and the woodblock text found in fascicle four of the *Cheongheo-dang jip,* an undated print once stored at Myohyang and which is now kept at Dongguk University.

As the title shows, this text explains the difference between Seon and Doctrine. It begins in the form of a reply to a question asked by three disciples; led by Sa-myeong Yujeong, who brought the *Geumganggyeong ogahae* (Five Interpretations of the Diamond Sutra), about whether one could adopt the tenets of the Diamond Sutra. It then gives answers to each of the same questions about the *Avatamsaka* (Huayan), *Laṅkāvatāra*, and *Prajñāpāramitā* sutras. Hyujeong said that if you are not attached to the letters, then it does not matter whether you read the scriptures, and on that premise he compared Seon and Doctrine, and explained their special features. The whole of it takes the form of a presentation of materials based on past literature. However, he concludes of each question that you cannot adopt them as tenets of the Seon Gate, all being only particular expedient means that the scripture could

be. Here we see everywhere the techniques of Ganhwa Seon that block the pathway of all expedient means, which are the Seon Gate.

Difference between Seon and Doctrine

This critically presents how we must view the stories of the Buddha's birth that are quoted. This material is quoted from *Seonmun yeomsong* and exposes the mistaken points of the explanations in the *Seonmun yeomsong seolhwa*, which are biased toward discrimination. Hyujeong also introduces the legend of Patriarchal Teacher Jin-gwi, who is said to have transmitted the Patriarchal Teacher Seon of a separate transmission outside of the Doctrine to the Buddha. The tenets of a separate transmission outside of the Doctrine he concludes cannot be known by Doctrinal scholars or those of lower ability in the Seon school.

The Separate Transmission outside of the Doctrine of the Seon School

Kāśyapa and Ānanda appeared in the bodies of śrāvakas in order to save sentient beings, but are bodhisattvas of the śrāvaka transformation in response. The reason for the discussion of these first students of the Buddha who received the separate transmission outside of the Doctrine was to firm up the Dharma genealogy of the Seon school. Furthermore, Hyujeong reveals the core of the separate transmission outside of Doctrine through a hymn with the import that the World Honored One did not preach a single word in his entire lifetime.

The Differences between the Rounded Teaching and the Sudden Teaching

Rounded/Perfect Teaching and Sudden/Simultaneous Teaching are representatives of the ultimate in Doctrinal scholarship. When even the utmost principles of Doctrine disappear, for the first time the One Mind of Seon appears in their place. Not only in the Rounded Teaching do its teachings of the nature-ocean that includes all things fall into the trap of going via reason; you also cannot discard even the source of the ten ills, and although the state realized resembles that of the mind-seal of Seon, it cannot equal the tenets of the separate transmission outside of the Doctrine. Even the Sudden Teaching that completely eliminates name and attribute is the same in that it cannot be an object of compassion. Although the Rounded Teaching and the Sudden Teaching cannot remove the traces of the stages in their causation via practice or the results achieved, the ultimate of Seon cannot be known even through thought that from the start lacked cause and result, because it cannot be expressed in words. This strict division of these two theories and the placement of them in opposition to the live sentence of the *hwadu* is given so that these cannot be attempted in this way from the start because it is a *hwadu*.

Differences between the *Laṅkāvatāra sūtra* and *Prajñāpāramitā sūtra*

Hyujeong criticizes the theories of Seon teachers who said that the *Laṅkāvatāra sūtra* was transmitted as proof of the Seon Gate. Likewise, he sees the *Prajñāpāramitā sūtra* as nothing more than a teaching of expedient means if we look at it in the light of the Seon tenets. His presentation of the story of Reverend Seongju and others abandoning their study of the *Laṅkāvatāra sūtra* and going to Tang China and receiving the Chan Dharma has the same intention. Hyujeong takes up the instances of Deshan burning his *Commentary on the Diamond Sutra* and the like and examples of Chan masters enlightened by the exchange of dialogue to conclude that none of them had a basis (for their enlightenment) in the scriptures but in the mind-seal.

Dialogues of Those of Eminent Virtue

This records the dialogues of King Munseong of Silla with Muyeom and the dialogue of a lecturer with National Teacher Luoxi Yiji (819–897). Here it illustrates the tenets of the separate transmission outside of the Doctrine according to the differentiation between Seon and Doctrine.

Dialogues with Students of Doctrine

Following on directly from the above dialogues, Hyujeong illustrates the difference of Seon and Doctrine symmetrically. At the same time as he criticizes the attitude of Doctrinal scholars who treat the mind lightly and give importance only to the Doctrinal Dharma, he advocates the possession by Seon followers simultaneously of the provisions for the realization of the appreciation that sees the truth.

In the postface, Hyujeong has recorded a dialogue between Doctrinal and Seon followers. The Doctrinal scholars use the basis of the scriptures to ask questions, and the Seon scholars reply by illuminating their standpoint as Seon masters. Although it is in this format, for the most part it is a kind of Seon dialogue that has its ground in the dialogues passed down among Seon monks. It displays a Seon appreciation that destroys all the values that are in the framework of Doctrinal concepts and knowledge, and makes it so there can be no further place for support beyond that. This dialogue was attached and judged to be worth writing as a postscript to the *Seon-gyoseok* by Hyujeong for the realities of his time.

Seon-gyogyeol (Resolutions of [the Differences between] Seon and Doctrine)

This has been translated on the basis of HBJ vol. 7, pp. 657b-658a, which takes as its master text the revised printed volume of Daeheung Monastery on Mt. Gollyun in Haenam, Jeolla South Province, of 1642 (twentieth year of King Injo). This is bound together with *Seon-gyoseok*. Besides this there are the following woodblock prints: the 1630 (eighth year of King Injo) printed text of Yongbok Monastery in Sangnyeong, Gyeonggi Province, that is found in fascicle 4 of the seven-fascicle text of *Cheongheojip*, which is kept at Dongguk University; the 1666 (seventh year of King Hyeonjong) revised print in the last fascicle of the two-fascicle *Cheongheojip* that was reprinted at Taean Monastery on Mt. Dongni, which is kept at Dongguk University; and the text found in the four-fascicle *Cheongheojip* that came from the Mt. Myohyang store of an unknown printing date, which is now kept at Dongguk University.

As is shown at the start, this work was written with the aim of resolving the useless quarrels between Seon and Doctrine. Hyujeong seems to have begun from the clear knowledge of the points of difference between Seon and Doctrine as a path for the reconciliation of this dispute.

Although in Doctrine different expedient means were provided for those of differing abilities, Seon set up as the ideal person an existence like a kind of dragon that escapes the nets of all these expedient means. This is the basis of the separate transmission outside of the Doctrine. But because there were many whose ability could not match with such teachings, Seon followers imitated their outward appearance. Hyujeong picked these out and criticized them one by one.

As the basis for his criticism, Hyujeong spoke of Patriarchal Teacher Seon and Ganhwa Seon, which were in fact the received separate transmission outside of the Doctrine. The hidden meaning is only revealed by the tenets of the separate transmission outside of the Doctrine, which would have you

thoroughly investigate the words "(the realm that) eliminates the path of the mind." This is because this realm is not different from the realm that realizes this and from the nature of the *hwadu* spoken of in Ganhwa Seon. Following this, he takes up exemplars that are raised in Patriarchal Teacher Seon, such as the lifting up of a flower and the subtle smile of Kāśyapa and the enlightenment occasions of later Patriarchal teachers. All of these are *hwadu* that eliminate the path of the mind. The metaphoric words "a mosquito alighting on an iron ox" reveal the meanings that these opportunities are like the iron wall that cannot be approached by discrimination. These words are news of the special transmission outside of the Doctrine that smash through the lacquer pail and that thoroughly investigate the dilemma that intercepts the methods of the paths of principle, meaning, mind, and language. These *hwadu* directly establish the destination point of the silver mountains and iron walls that from the first have no news and have no procedures or stages. Because of this, they are called the shortcut gate.

In other words, the *hwadu* of the shortcut gate is also the live sentence. If you convey the *hwadu* that is consistently tasteless as is, you must not multiply kind explanations and solicit this word and that, for such action invites an adverse reaction that obscures the nature of the *hwadu*. The live sentence is not a simple, concrete content, but rather a method that commands language of the form that maintains unchanged the wordlessness of "the wordless realm." Finally, Hyujeong takes up the story of Mazu's shout deafening Baizhang's ears for three days, which tells of the source of the Linji lineage. In the sense that the shout is a sound that enlivens a live sentence as a live sentence, it therefore is not different from *hwadu*.

Cheongheojip (The *Cheongheo* Collection)

This section is made up of abstracts from the original text, which is based on that found in HBJ vol. 7. The master text is the seven-fascicle volume printed

at Yongbok Monastery in the Sangnyeong region of Gyeonggi Province in 1630 (third year of Chongzhen), of which fascicles 1–3 are kept at Seoul National University, fascicles 4–7 at Dongguk University, and fascicles 5–7 by Yi Byeongju. Besides these there are the woodblock prints and the undated print in two fascicles kept by Yi Byeongju; the undated print two-fascicle text kept at Korea University; the undated print in two fascicles kept at Dongguk University; and the two-fascicle reprint made at Taean Monastery on Mt. Dongni of 1666 (seventh year of King Hyeonjong) and now kept at Dongguk University. There is also the undated print in four fascicles from the Myohyang store, copies of which are now kept in the National Library of Korea, the Library of the Academy of Korean Studies, and Dongguk University.

The Mental Essentials of the Patriarchal Teachers

This is a work given in the form of a dialogue with Wanheo Wonjun (1530–1619) concerning the methods of how to be enlightened to the mind-essentials transmitted through the generations by patriarchal teachers. Hyujeong quotes passages that highlight your own original Buddha from Jinul's *Susimgyeol* first of all, as well as from *Zuishangsheng lun, Wanling lu*, and *Linji lu*. Just as you cannot see your eyes with your eyes, you cannot know the truth that your own mind is Buddha through discrimination. But knowing that you have not lost your eyes is just like seeing the eye itself. Through this metaphor Hyujeong indicates the direction of fundamental practice that cannot but invite the sham result of an attempt to seek to achieve the Buddha Way outside of the mind.

If you do not discriminate and divide good and evil, or Buddha and sentient beings, you become the original Buddha as is. This is called the self-nature Buddha. Hyujeong concludes with an emphasis on the proper direction of practice, which denies the false thoughts that seek outside of the self-nature Buddha. This he does through the words of the *Linji yulu* that all the said persons listening to this Dharma message before your eyes are buddhas and bodhisattvas.

Preface to *Seonga gwigam*

This is the preface to *Seonga gwigam* written by Hyujeong in 1564. It is full of sentiments deploring that the students of Buddhism of his times were ignorant of the importance of the scriptures that transmit the words of the Buddha. The jewel-like words of the Tripitaka are extremely broad and deep, and Hyujeong states that he has impartially written out the means that are the core of it in concise passages and that he selected the passages that form the gist of these means.

The Gate of Mindfulness of Buddha

These are the essential points on mindfulness of Buddha. That is a method that thinks consistently without putting mindfulness of Buddha down, while simultaneously chanting orally and sounding out the names and titles of Buddha. Mindfulness of Buddha is a concise method of practice that would have you shed the restraints of karma accumulated over long eons. There are two kinds of practice of mindfulness of Buddha established according to the differences in people's abilities. According to the Seon motto of "Mind is Buddha," one aspect is the thought that Amitābha is in the original nature, and the other aspect is the thought that if you try to be reborn in the Western Pure Land that is 108,000 leagues distant, you have to remove the ten evils and eight perversities. The former is established as suitable for those of superior abilities, the latter is an expedient means to guide those of lesser abilities. While Hyujeong highlights sudden enlightenment and sudden cultivation as self-nature is Amitābha or your own mind is the Pure Land, at the same time he also stresses the aspect of gradual practice that requires practice over limitless time.

The Gate of Investigation Seon

This is made up of passages picked out from "Reply to Layman Bangsan" and "Instructions to the Assembly" from *Taego eorok*, which present the essentials of the unceasing and uninterrupted investigation of *hwadu*.

Song on One's Own Delight

This describes the informal appearance of a practitioner who lives as a hermit after having abandoned all duties. It depicts the joyous realms of Seosan himself, in which he "resides as is, which is reality, and practices as is, which is to be at peace."

Letters Sent to Governor Ro of Wansan

The first and second letters sent to Governor Ro detail Hyujeong's own background and the circumstances of his becoming a monk, plus the course of his later practice. These are the main source materials that constituted the first half of the "Account of Conduct."

Memorial for My Parents

This is a memorial written while Hyujeong was ill at the age of fifty-seven; recollects the kindness of his mother and the strict nature of his father. This was sent together with offerings to be made at the tombs of his parents.

Letter of Reply to a Master of Doctrine

Although Hyujeong had previously explained in detail the relationship of Seon and Doctrine, he received a letter and saw that his ideas had not been conveyed properly. This is a reply written out of feelings of irritation.

Letter to Man of the Way Byeokcheon

This is a letter of encouragement containing the stance that Byeokcheon must possess as a practitioner and the methods of training students.

Letter Sent to Seon Student Dongho

This is a letter of admonition and rebuke to Seon monk Dongho, who moved in circles of fakers. It is filled with the idea that he should be diligent in study and return to the fundamental endowment of the practitioner, and not be concerned with politics or mention the strengths and weaknesses of others.

Letter Sent to Senior Ilhak of Mt. Odae

This letter stresses the idea that Ilhak should not be under the sway of any opinions, that he should study the hwadu that he originally investigated at all times of the day, and that he should not be deluded by falsities in the realm that cuts out all thought other than that of the hwadu.

Letter in Reply to Education Official Bak

This is a reply to Education Official Bak, who was devoted to the eremitic life of *Zhuangzi*, with the message not to distinguish the tranquil village life from that of the noisy city.

Letter of Reply to Graduate Bak

This is a series of comments on two old-style poems. They clarify the meanings indicated by loyalty and reciprocity and the "research" of the Confucians, as

well as the meanings of the calm and knowing of meditation, by adding brief comments made through the appreciation of the original endowment that appears in each of the verses.

II

CHEONGHEO-DANG HAENGJANG (ACCOUNT OF CONDUCT OF *CHEONGHEO-DANG*)

金剛山退隱國一都大禪師禪教都摠攝賜紫扶宗樹教兼登階普濟大師清虛堂行狀

Account of Conduct of Cheongheo-dang, the Great Master of Universal Salvation,[1] Conjointly of the Highest Rank[2] Who Supports the Lineage (of Seon) and Establishes the Doctrine,[3] Royally Granted the Purple Robe,[4] General Supervisor of Seon and Doctrine,[5] Sole Supervising Great Seon Master of State,[6] Toe-eun of the Geumgang Mountains.[7]

1 Naong Hyegeun (1320–1376) also received the title of Venerable Universal Salvation (Boje). "Great Master" is a title of respect indicating a preeminent person who could be a teacher to sentient beings and who possesses wisdom and virtue. It was applied from buddhas and bodhisattvas down to eminent monks.

2 For a person of the highest rank, "conjointly" is used when adding various titles such as those that follow.

3 This is written in various ways, such as "supporting the lineage and proclaiming the Doctrine."

4 A purple *kaṣāya* given by the monarch. From Tang and Song times, a purple official robe was worn by courtiers of the third rank lower class and above. In the Joseon period the courtiers wore a red robe, but it was considered equal to the purple robe. Because of his merit in organizing the Righteous Monk Army, Seosan was granted the position of second rank upper class.

5 This monastic position was first given to Naong Hyegeun by King Gongmin in 1370 at the end of Goryeo. It does not reappear after Naong until the time of Hideyoshi's Japanese invasion in the imjin year, when King Seonjo appointed Seosan as General Supervisor of the Sixteen Lineages of Seon and Doctrine of the Eight Provinces to organize the Righteous Monk Army and to command that army in the whole of the country. Seosan's disciple Sa-myeong Yujeong inherited the post of General Supervisor.

6 The only eminent Seon Master of the country. A title of respect given to a monk who had made great contributions to the state in the Joseon period. It was given by King Munjong to Sinmi. King Seonjo also granted it to Seosan. At the time Seosan's full, formal title was Great Master of Universal Salvation of the Highest Rank Who Supports the Lineage and Establishes the Doctrine, General Supervisor of Seon and Doctrine, and Sole Supervising Great Seon Master of the State.

7 Literally meaning "to retreat into seclusion in the Geumgang Mountains." In 1549 Seosan passed the monastic examinations, and after that passed the Great Selection examination and became Supervisor of the Two Schools of Seon and Doctrine in 1556, but thinking that he needed to fulfill his original endowment as a practitioner, he resigned all his posts and went into retreat on the Geumgang, Duryu, Taebaek, Odae, and Myohyang mountains, shifting around to all of these places and staying there as abbot. This name is a combination of one these residences, the Geumgang Mountains, and his different title of Jogye Toe-eun.

師諱休靜, 號淸虛, 久住香山, 故稱西山. 俗姓崔氏, 完山人. 父世昌, 辭箕子殿監, 卒任鄕官. 曾高祖, 得龍虎榜於太宗朝, 移居昌化故, 亦以昌化爲鄕.

The master's taboo name was Hyujeong, his style Cheongheo. He was titled Seosan (West Mountain)[8] as he had lived for a long time on Mt. Myohyang. His lay surname was Choe, and he was a native of Wansan.[9] His father, (Choe) Sechang declined the post of Superintendent of the Shrine to Gija,[10] and ended in an appointment as a local (village) official.[11] His great-grandfather[12] had passed the military and civil service examinations in the reign of King Taejong,[13] and shifted to live in Changhwa,[14] so the master

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8 Another name for Mt. Myohyang.

9 According to Seosan's "Letter Sent to Governor Ro of Wansan" outlining his biography, "My father's ancestor was Mr. Choe of Wansan."

10 A post managing the shrine to Gija (C. Jizi, Viscount of Ji, who supposedly fled Shang China during the Zhou conquest to go to Korea and there introduced some of the values ancestral to Confucianism when he founded a 'state') that was in Pyongyang. The Shrine to Gija (Gijajeon) was also called Sung-injeon or Gijasa. From the time of King Sejong, the Shrine to Gija was managed by an official of the Chambong (ninth rank lower class), and by the time of the fourth year of King Gwanghae-gun (1612), it was given to an official of the sixth rank upper class, called the Shrine Superintendent, to manage. So the author of this account of conduct, Pyeonyang Eon-gi, to praise his teacher's father, wrote that his position was to be Shrine Superintendent, but in reality the post offered to Choe Sechang was a petty position of the ninth rank lower class.

11 An official of the county. According to "Letter Sent to Governor Ro of Wansan," "There was a person who recommended him to be the petty official in charge of the portrait shine in Giseong (Pyeongyang). The official came and requested he leave. On the day of departure, he informed my father, who laughed, saying, 'The misty moon of my native mountains, and a jug of white wine (*makkoli*); a wife and children to gladden my mind - will that not be enough to satisfy my needs.' So he undid his official belt, faced south, and lay down, and he leisurely whistled a number of tunes, and so the official retreated. He then resolved all the dubious issues of the local villagers, and because the litigation stopped, he was appointed as the local district official. This he did for thirteen years, and then local people named him 'Virtuous Elder.'"

12 Great-great-grandfather in "Letter Sent to Governor Ro of Wansan."

13 Literally, the "dragon list (of examination candidates)" and the "tiger list." The dragon list is of those who passed the civil, literary exams; the tiger list is of those who passed the military exams. According to chapter 10, "Quotes on Official Posts," of the *Yeollyosil kisul byeoljip* by Yi Geung-ik

considered Changhwa to be his native district.

外祖金縣尹禹, 得罪燕山, 謫居安陵, 遂爲西關之氓. 師生於正德庚辰. 先是己卯, 母金氏夢, 一婆揖曰, "胚胎丈夫男子, 故來賀." 因以有娠, 及生肌骨清徹, 機神異常. 年纔九歲, 能爲辭章, 邑倅李公, 携往京師, 就泮宮, 居三年, 戰藝于舘下, 再屈於人.

His maternal grandfather, Kim U, a county prefect,[15] committed an offense against (Lord) Yeonsan (the king), and was exiled to live in Alleung,[16] and as a consequence became an immigrant[17] of Seogwan (West of the Pass).[18] The master was born in the *gyeongjin* year of the Jeongdeok reign (1520). Before this, in the *gimyeo* year (1519), his mother of the Gim clan had a dream in which an old woman bowed to her and said, "Your embryo is a heroic male, so I have come here to congratulate you." As a result she fell pregnant and gave birth to a baby that was entirely clean in body, which was most extraordinary. By the age of nine,[19] he was able to compose verse and prose, and so the village chief (subprefect), Mr. Yi,[20] took him to the capital

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(1736–1806), "The military exams were instituted in the eighth year of King Taejong, and because the dragon and tiger lists were provided, the military graduates in this state began at this time."

14 Present-day Yangju in Gyeonggi Province.

15 The chief of the county.

16 Anju in Pyeong-an Province. Also called the birthplace of Seosan.

17 A person who has migrated from another region. There is a recollection in "Letter Sent to Governor Ro of Wansan" that "my parents also were implicated with my maternal grandfather, and the family members were reduced to being dependents."

18 Also called the Western Province. It covers the provinces of Pyeong-an and Hwanghae.

19 "Letter Sent to Governor Ro of Wansan" says, "As a small child I was unfortunate. When I was just nine my mother suddenly died, and in the next spring my father also passed away." Note, all ages here are in the traditional counting of *se*, so he may have been eight in the Western count.

20 Yi Sajeung. According to "Letter Sent to Governor Ro of Wansan," after his parents died, Seosan built a dugout and there protected his parents' tomb. Hearing about this, Yi Sajeung summoned Seosan and had him write a poem, and seeing his excellence at this, came to support him.

and put him in the Outer College (for Preparation for the Exams),[21] where he studied for three years and struggled with the arts[22] in the hall (of the college), but he was repeatedly beaten by others (and failed the exams).

發憤南遊智異, 窮盡山川, 因覽釋氏書, 至心空及第者, 須大丈夫漢, 乃覺從前所學, 徒一虛名. 於是, 削髮於能仁長者, 聽法於靈觀大師.

Out of anger he travelled south to (Mt.) Chiri and meandered through the mountains and rivers, and as a result came to peruse Buddhist books, (in which he read), "bringing the mind to emptiness you will graduate,[23] and you are sure to become a hero." Then he realized that what he had learned previously was all merely empty name. Thereupon he was tonsured by Senior Neung-in,[24] and he listened to the Dharma taught by Great Master Yeonggwan.[25]

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21 Bangung, also called Hakgung (Palace of Learning). It was a school for study by students who had passed entrance exams, juveniles who were enrolled to prepare for the government examinations. Originating in Zhou-period China, it was the name of a university for the feudal lords. Here it means the Seonggyungwan or Confucian Academy. It was also written Banjae (Pool Studio) in "Stele Inscription of Cheongheo-dang" by Wolsa Yi Jeonggu (1564–1635).

22 To compete in abilities, meaning to take the exams.

23 This follows, "If You Empty Your Mind You Will Graduate," a hymn by Layman Pang, The elder monk (taboo name Sung-in) offered it as a thoroughly transforming opportunity to Seosan, who had failed to graduate in his study aiming to pass the civil service examinations. There is an anecdote about this in "Letter Sent to Governor Ro of Wansan": "(When he travelled south after failing the exams), one day an elderly monk [taboo name Sung-in] sought me out and said, 'Viewing your mettle to be pure and refined, (I see) you are definitely not an ordinary person. You should turn your mind to emptying the mind and graduating, and it is best to forever cut off the mind of benefit of the secular world. Even though the work of a bookish student, is laborious throughout the day, what is obtained after a lifetime is only an empty name. Really this is lamentable."

24 Seosan's first teacher (*onsa*), biography unknown. Neung is an error for Sung, for it was this that was used in "Letter Sent to Governor Ro of Wansan," which states, "I was educated by Elder Sung-in." HBJ 7.720c1. "Stele Inscription for Cheongheo-dang" has "He was tonsured by the Elder Sung-in."

25 Buyong Yeonggwan (1485–1571); see "Deeds of Great Master Buyong-dang Yeonggwan" by Seosan, HBJ 7. 754a5–755b21.

年三十, 中禪科, 兼判禪敎兩宗事, 一日歎曰, "吾出家本志, 豈在於此乎?" 去入金剛山. 獨居彌勒峯下, 見山月昇空, 天地晃然, 怡然自得. 作投機詩, 有三足金烏半夜飛之句.

At the age of thirty he passed the Seon exams, and he also was made the Supervisor of the Two Schools of Seon and Doctrine.[26] One day he sighed, "How can my original aim in becoming a monk be in this?" So he left and entered the Geumgang Mountains and lived alone beneath Mireuk Peak. As the mountain moon was rising in the sky, his surrounds were all dazzlingly bright, and he was delighted and self-realized. He wrote a poem of encountering this opportunity, which has the line "The three-legged golden crow (sun) flies (through the sky) at midnight."[27]

歲在己丑, 誤被賊援, 旣至上見招辭, 無毫毛罪曰, "上人豈以雲林之客, 爲此妖妄事乎?" 取詩集親覽, 御筆賜竹以慰之.

In the *gichuk* year (1589) Hyujeong was falsely accused of assisting

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26 According to "Letter Sent to Governor Ro of Wansan," in the autumn when Seosan turned thirty (seventh year of King Myeongjong) when the system of the two schools of Seon and Doctrine was being revised, he took and passed the exams for this at the sincere request of a number of pupils. After this, he was Great Selector for one year, spent two years as an abbot, preached the Dharma for three months, then was Supervisor of the Doctrine for three months and Supervisor of Seon for three years.

27 This is the last line of the poem titled "Matching Intonations (Verses) of Mireuk Peak in the Geumgang Mountains." The three-legged golden crow in legend was a divine bird that lives in the sun, and so it was used as a symbol for the sun.

> Totally denying people but not cutting off the summit,
> Over many births and deaths, ultimately where will you return?
> Sitting in meditation for so long flying dust (fills) links in a chain,
> So rarely did he leave the cloister that the green grass is linked up the steps.
> How can heaven and earth cage the great function?
> The spirit has no place to seek the profound mechanism.
> Who knows that in a monk's robe made of a thousand patches,
> The three-legged golden crow flies at midnight?

rebels,[28] but once it came to the ruler's attention (the king) proclaimed that he did not have the slightest guilt, writing, "How could His Eminence[29] who resides in the clouded forests do such a weird and incorrect deed?" The (king) took his collection of poems and personally read them, and in his own hand drew a bamboo in order to console him.

際壬辰, 倭賊陷三京, 大駕西幸龍灣. 上忽自憶, 問左右曰, "某上人今在何處? 豈忘我耶! 亟使召來." 來則坐簾外傳諭, "時危如此, 幸相急難." 卽拜八道十六宗禪敎都捴攝. 師泣而辭退, 馳傳至順安法興寺, 聚僧徒助天兵.

In the *imjin* period (1592), the dwarf bandit (Japanese) sacked the three capitals,[30] and the royal carriage proceeded west to Yongman.[31] The king suddenly remembered (Seosan) and asked his attendant ministers, "Where is that Eminence now? How can he have forgotten me? Rapidly send a messenger to invite him here." When (Seosan) came he sat outside the curtain (around the ruler), who conveyed his commands. "As the times are so dangerous, I hope you will rescue us from these difficulties." Then (the king) appointed him General Supervisor of Seon and Doctrine of the Sixteen Lineages of the Eight Provinces. The master cried and took his leave, riding rapidly to convey this message to Beopheung Monastery in Sun-an, where he gathered monk foot soldiers to help the heavenly (Imperial Ming) army.[32]

王師復西京, 及賊南走, 追進松都. 聲勢相助, 南渡漢津, 陣安城, 自思年老, 不

28 This refers to Mu-eop, who gave assistance to the rebellion of Jeong Yeorip (d. 1589). Mu-eop falsely accused Seosan and Yujeong of also aiding the rebels.

29 Eminence – a person who has greater virtue than others, a word that elevates the other person.

30 The southern capital was Hanyang; the central capital was Gaeseong; and the western capital was Pyeongyang.

31 Uiju in Pyeong-an Province.

32 Used by feudatories for indicating the military forces of the Son of Heaven, here the Ming-dynasty army.

能乘銳, 召其徒惟政處英捴, 付以徒衆曰,“吾爲國之心, 雖死矢石無所恨, 但年將八十, 豈可任將! 故代將而捴, 須戮力爲之!” 乃封捴攝印上納, 退入香山舊隱. 旣平難論功, 朝廷議曰,“雖山人, 有功不可無賞.” 賜職號, 國一都大禪師禪敎都捴攝扶宗樹敎普濟登階.

The royal army returned to the Western Capital,[33] following the bandit (invaders) south, pursuing them all the way to Songdo.[34] The displays of powers (of the two armies, Korean and Chinese) assisted each other, and they crossed Han Ford[35] southward and arrayed their forces at Anseong.[36] (The master) thought himself old and unable to take advantage of his valor, so he summoned his disciples Yujeong and Cheoyeong[37] and their braves, and he committed them to his disciples' troops, saying, "I am thinking of the state and have no resentment should I be killed by an arrow or a stone, but I am nearly eighty years old, so how could I be in charge as a general? Therefore I will hand over the position of general of the armies to them, so be sure to use your killing power for them." Then he invested them with the seals of General Supervisor he had received from the king and retreated to his former hermitage on Mt. Myohyang. Once the enemy had been flattened, there was a discussion of merits, with the court deliberating that "although he was a mountain monk, if he had merit he cannot go unrewarded." He was awarded the official title of (Great Master) of Universal Salvation of the Highest Rank Who Supports the Lineage and Establishes the Doctrine, General Supervisor of Seon and Doctrine, and Sole Supervising Great Seon Master of the State.

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33 Modern Pyeongyang.

34 Modern Gaeseong.

35 A ferry that was in Ansan Bay in the region of Wonjeongri, Poseungeup, modern Pyeongtaek City. It was also called Daejin, the Great Ford. From long ago, this area was a center of trade and a strategic military point.

36 Modern Anseong in Gyeonggi Province. If you go upstream from Ansan Bay and Ansan Lake, you reach Anseong. Linked with Han Ford, it also was an important strategic point.

37 Pupils of Seosan. During the Japanese invasion they obeyed Seosan's orders and activated a monk army in the Honam region.

凡示人言句, 不失臨溎宗風者, 有本有原. 吾東方太古和尙, 入中國霞霧山, 嗣石屋而傳之幻庵, 幻庵傳之龜谷, 龜谷傳之登階正心, 登階正心傳之碧松智嚴, 碧松智嚴傳之芙蓉靈觀, 芙蓉靈觀傳之西山登階, 石屋乃臨溎嫡孫也.

The words and lines he generally used to instruct people with did not lose the fashion of the Linji lineage, having a basis and a source (in that lineage). Our Reverend Taego of the East (Korea) entered Mt. Xiawu[38] in China and became an heir of Shiwu.[39] He transmitted this to Hwan-am,[40] and Hwan-am transmitted it to Gu-gok,[41] and Gu-gok transmitted it to Deunggye Jeongsim,[42] and Deunggye Jeongsim transmitted it to Byeoksong Jieom,[43] and Byeoksong Jieom transmitted it to Buyong Yeonggwan, and Buyong Yeonggwan transmitted it to Seosan Deunggye. Shiwu was a lineage descendant of Linji.[44]

38 A mountain in Wuxing County in Zhejiang Province, China. Taego Bou studied there with Shiwu Qinggong in 1347.

39 Shiwu Qinggong (1272–1352) had studied as a pupil of Gaofeng Yuanmiao, but he later sought out Ji'an Zongxin, received a huatou (K. *hwadu*) from him, investigated it, and received his imprimatur (of enlightenment). Reverend Baeg-un also visited him.

40 Hwan-am Honsu (1320–1392). During the reign of King Gongmin he gave the only answer to Naong's question about Seon study (to investigate *hwadu*). On the other hand, in the funerary inscription written by Mog-eum Yi Saek, it is revealed he was the head monk under Taego, and it is inferred he learned from Taego and Naong.

41 Gu-gok Gag-un (n.d.). Surnamed Yu. Although there is a theory that he was a second-generation heir of Taego Bou, Yi Saek, who had personal exchanges with Gu-gok, records he was in the second generation from Joram. It seems that the former theory was a revision made to include Seosan Hyujeong in Taego's lineage.

42 Deunggye Jeongsim (n.d.), also called Byeokgye Jeongsim. During the reign of King Taejo of Joseon, the Sangha was to be reduced by amalgamating the Buddhist schools, and so at that time he let his hair grow long like a layperson and went into seclusion in Mulhalli on Mt. Hwangak, where he practised and transmitted the Dharma to Byeoksong Jieom.

43 Byeoksong Jieom (1464–1534), also called Yaro. Seosan wrote his funerary inscription.

44 There is a different assertion of his Dharma lineage at the same time. This is in the "Stele Inscription for the Stone Store (Stupa) for Great Master Sa-myeong of Haein Monastery of

此八代中, 唯西山大有回狂瀾, 正頹綱之力. 所謂換骨靈方, 刮膜金鎞, 而禪教混雜, 剖分玉石者; 寶釼當揮, 不犯鋒鋩者; 杜口靜觀, 不落寒灰者, 其誰之功歟! 秉殺活鉗鎚, 陶鑄群英, 洗佛祖光明, 開人天眼目, 無如此之盛也.

Of these eight generations, only Seosan was greatly caught up in the waves of madness but had the strength to correct the fallen principles. This is the so-called numinous prescription of changing the bones,[45] the golden scalpel that removes cataracts.[46] And in the confused mixture of Seon and Doctrine he clearly differentiated jade from stone. In wielding the jeweled sword he did not damage the point,[47] in keeping quiet in calm contemplation he did not fall into (the error of) cold embers.[48] And whose merit was that? He grasped the tongs of killing and vivifying,[49] and smelted and molded the crowd of bravos; he purified the light of the Buddha and patriarchs, and opened up the eyes of humans and gods, and there was no equal to the flourishing (of Buddhism).

Seoncheon" by Heo Gun (1569–1618), which has the words "In the fifth generation of (Venerable) Boje, Buyong Yeonggwan and Elder Master Cheongheo were called its disciples," and so Seosan belonged to Naong's lineage (Naong being called Boje).

45 Words from the preface to *Biyan lu*, T48.139a5.

46 A medical implement used by doctors in India to remove cataracts on the retina in order to cure blindness. Written in a number of ways, it is a metaphor for the doctrine that would open up the practitioner's eyes gradually to enlightenment by removing the ignorance of sentient beings by expedient means.

47 The description is of a deadly sword point or such a sword edge. The sharp cutting or gleam of a thrusting sword reveals the brunt of the attack. This corresponds to a technique to show the original endowment as a Seon Master.

48 Cold embers is the same image as decayed wood. This is a criticism of the dhyāna (trance) of utmost devotion to calm that thus loses the active function; to be buried in the practice of silent sitting in meditation.

49 K. *gyeom chu*, which are used in metal refining; tools used in a forge. The *gyeom* is a set of fire tongs made of iron; the *chu* is an iron hammer. The phrase is used as a metaphor for the strict techniques used by a teacher to guide the pupil.

其所作制, 釋迦如來碑文一統, 禪家龜鑑一卷, 禪教釋一卷, 雲水壇一卷, 禪教訣三紙, 詩詠及祭疏記文, 倂三卷, 行于世. 吁! 保安王室, 重輝佛祖者, 自開國以來, 誰能及之!

The works he wrote were "Stele Inscription for the Śākya Tathāgata," *Seonga gwigam* in one fascicle, *Seon-gyoseok* in one fascicle, *Unsudan* in one fascicle, *Seon-gyogyeol* in three pages, plus poems and songs, funerary encomia, and records in three fascicles.[50] They circulate in the world. Ah! Who could equal him since the foundation of the state for his protection of the security of the royal house and profound glorification of the buddhas and patriarchs?

年八十五, 入寂于香山, 甲辰正月二十三日也. 入室弟子元俊印英等, 闍維奉骨數片, 一片則元俊等, 乞得金剛舍利二介, 樹浮圖安之, 普賢西安心寺, 王師懶翁之級. 一片則自休等, 取來金剛山, 焚香懇禱, 亦以神珠數枚應之, 窆石于楡岾之北焉.

At the age of eighty-five he entered nirvana[51] on Mt. Myohyang on the twenty-third day of the first month of the *gapjin* year (1604). His disciples Wonjun, Inyeong, and others cremated[52] him and received several pieces of bone. One piece went to Wonjun and others, who requested two beads of *vajra śarī* (relics), and they erected a stupa in which to place them at Ansim Monastery[53] to the west of Bohyeon (Monastery) at the same level as that of Royal Teacher Naong. One piece went to Jahyu and others, who took

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50 When this account of conduct was written, it seems there was a collection of literature that gathered and compiled his poems and short prose pieces. This seems to have been the parent of the current *Cheongheo-dang jip*.

51 Died at the monk age of sixty-seven. On the reverse of his own portrait scroll, he wrote at the start of a hymn, "Eighty years ago he is me, eighty years later I am he." He left this to posterity as he sat and died.

52 K. *sayu*, a transcription of Sanskrit *jhāpita*, which is written in various ways as *dabi, sabida, yasun*, and translated as "to burn the body" "cremate," and the like. See *Fanyi mingyiji* 5, T 54.1137c25.

53 There is an Ansim Monastery on Mt. Daedun in Yeongbyeon in Pyeong-an South Province and another in Jeolla North Province. As that in Yeongbyeon has the śarīra stupa of Reverend Naong, this seems to refer to the Ansim Monastery in Yeongbyeon.

it to the Geumgang Mountains, where they burned incense and prayed disconsolately. They also used a number of divine gems befitting him, and buried the relic a stone casket to the north of Yujeom (Monastery).

門人, 鞭羊彦機, 盥沐謹狀.

Respectfully drafted by his pupil, Pyeonyang Eon-gi,[54] after washing.

54 Eon-gi (1581–1644), surnamed Jang. The founder of the Pyeonyang branch, the most prosperous of the four branch lineages from Seosan. His writings, the *Pyeonyang-dang jip,* are extant.

III

SEONGA GWIGAM

一物 (The Single Thing)

[1]

有一物於此, 從本以來, 昭昭靈靈, 不曾生, 不曾滅, 名不得, 狀不得.

There is a single thing[55] that from its origin has been ever so bright and ever

55 "Single thing," something you cannot definitively describe. The *Yukjo beopbo tamgyeong eonhae* (a Korean translation of the *Platform Sutra*) says, "It is not anything," so in this translation it is not a "single thing," and not having any set features, it is rendered as "a what" that has been freed from all stipulated frameworks. Although it is not close to any name or concept, at the same time it does not matter if we call it by all possible titles. Although it permits such names as mind, or Buddha, or sentient beings, if we try to understand it by resting firmly in something there, it is already not "that what." These words come from the verse of of the sixth patriarch, Huineng, in the Zongbao (1291) and Deyi (1290) versions of the *Platform Sutra:* "Bodhi originally has no tree/ The clean mirror also had no stand./ Originally there was not a single thing/ So where can there be any dust?" See Philip B. Yampolsky, *The Platform Sutra of the Sixth Patriarch* (New York: Columbia University Press, 1967), p. 94. In the Dunhuang version of the *Platform Sutra*, the third verse of this hymn by Huineng was originally "The Buddha-nature is always pure" or "The bright mirror is originally pure." But the versions of the *Platform Sutra* after the Dunhuang version changed this into the completely different line "Originally there was not a single thing/what." It replaced "Buddha-nature" with "not a single thing/what." However, we cannot view these as two shared concepts. Although superficially "single thing" would seem to be a synonym for "Buddha-nature," here this substitution is due to the changed viewpoint of Chan thought. The Buddha-nature is a universal, underlying potential possessed by all beings at all times, but "single thing" does not have any conceptual characteristics or universal essence even while being directly "here" and now. It originates in the viewpoint of the Chan Dharma that changes are centered on a lively function rather than on an entity or substance. As seen in footnote 60, Shenhui became an illegitimate heir of the sixth patriarch, Huineng and Huairang became a legitimate heir. The reason for this was based on their understanding of this "single thing." Shenhui judged it to be Buddha-nature, and because he could not discard old concepts unchanged, he could not grasp the Sixth Patriarch's real intention. "It is not delusion, nor is it enlightenment, so it cannot be titled ordinary or saint; it is not self and it is not another person, so it cannot be named self or other. Therefore it is simply said, 'single thing.' The Sixth Patriarch said, 'There is a single thing that has no head and has no tail, no name and no letter. Above it supports heaven, below it supports earth; it is as bright as the sun and as black as lacquer. It is always present in the midst of movement and function, but it cannot be gathered into movement and function.' This is it. Although it is like this, the words 'single thing' are also an arbitrary title for it. Therefore the Reverend Huairang said,

so numinous, never born and never extinguished, that cannot be named and cannot be described.[56]

一物者, 何物? O 古人頌云 "古佛未生前, 凝然一相圓. 釋迦猶未會, 迦葉豈能傳?" 此一物之所以不曾生不曾滅, 名不得狀不得也. 六祖, 告衆云, "吾有一物, 無名無字. 諸人還識否?" 神會禪師, 卽出曰, "諸佛之本源, 神會之佛性." 此所以爲六祖之蘗子也. 懷讓禪師, 自嵩山來, 六祖問曰, "什麼物伊麼來?" 師罔措, 至八年方自肯曰, "說似一物卽不中." 此所以爲六祖之嫡子也.

What is the single thing? O.[57] The hymn of an ancient says,

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'To say it is like a single thing does not hit the spot.' 'There is a single thing herein' is not apart from this state; it is always clear, so therefore they say so." Preface to *Geumganggyeong ogahae seorui*, HBJ 7.10b22ff. Here the words of the Sixth Patriarch are well known from the dialogue between Dongshan Liangjie and Head Monk Tai; see *Dongshan yulu*, T 1986.47.511a5–7.

56 Words of Yunmen Wenyan, which reveal the realm that cannot be expressed in words or understood via discrimination. "Yunmen raised the words of Dongshan, 'You must know there is a matter that improves on Buddha.' A monk asked, 'What is the matter that improves on Buddha?' Dongshan said, 'Not Buddha.' The master said, 'It cannot be named and cannot be described; that is why he said not (Buddha).'" *Yunmen guanglu*, T 1998.47.558a8–10.

57 The expression of the circle form in a picture. This is a reply by graphic reprentation of "a what." Although in Patriarchal Teacher Chan it has been explained by using True Thusness (*bhūthatathatā*), Dharma-nature, reality, and Buddha-nature, it has also used the methods of testing and examining others by drawing circles on the ground or in the air with fly whisks, staffs, and fingers according to the circumstances. It has no set, determined meaning such as True Thusness and the like, and is just a lively framework. And so when it is seen in the context of Patriarchal Teacher Chan, the circle attribute is not a symbolic thing, but is close to being a kind of *huatou* presented differently according to the conditions of the time. According to the "Evaluation" of case 77 in fascicle five of *Congyonglu*, T2004.48.276a15ff., in China the "circle form" was first used as a teaching technique by National Teacher Huizhong, and he transmitted it to his attendant, Tanyuan. Tanyuan then transmitted it to Yangshan, and it is said to have become the house style of the Weiyang house of Chan. On one hand, when an examination graduate said he knew twenty-four styles of calligraphy, Muzhou made a dot in the air, the most basic calligraphic method when using a brush, to show him. This story of showing the meaning of the original endowment was evaluated by Weishan Muzhe, picking out the core of it by presenting the *huatou* of the circle form. " 'Muzhou could greatly use the marvel of this single dot, and also he used his power to cheat that person. I would not do so.' Then he drew a circle form,

Before the ancient buddhas[58] were born,
It was coalesced into the form of a circle.
Śākyamuni had yet to understand it,
So how could Kāśyapa have transmitted it?[59]

This is why this single thing was never born and never extinguished, and could not be named or described. The Sixth Patriarch told the assembly, "I have a single thing that is nameless and unlettered. Do you know it?" Chan master Shenhui came forth and said, "It is the original source of the buddhas and is my Buddha-nature."[60] This is the reason he was regarded as an illegitimate son of the Sixth Patriarch. Chan master Huairang came from Mt. Song, and the Sixth Patriarch asked him, "What thing came like this?" Huairang was at a loss. After eight years had passed he then approved

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saying, 'Do you understand? The meaning of the character is evident; there is no need to add a dot to the script.'" *Seonmun yeomsong seolhwa*, case 656, HBJ 5.504c1ff.

58 They are Vipaśyin, Śikin, Viśvabhu, Krakucchanda, Kanakamuni, Kaśyapa, and Śākyamuni. From the distant past before Śākyamuni Buddha, these buddhas transmitted the Dharma. The three buddhas from Vipaśyin to Viśvabhu appeared in the inconceivably distant past of the alaṁkāraka (glorious) eon, and the buddhas from Krakucchanda to Kaśyapa, along with Śākyamuni Buddha, appeared in the present eon.

59 Words of Zijue Zongze: "(Tiandong Zhengjue) raised the first poem of *Text Encouraging Filial Piety*: 'Before you were born of your parents/ You were coalesced into a single circle form./ The Śākya still did not understand/ So how could Kāśyapa transmit it?' The fourteenth patriarch, Nāgārjuna, while on the Dharma throne hid his body and manifested the O form. Āryadeva said, 'This is the Venerable manifesting the Buddha's physical form in order to show us. As this formless samādhi has a shape like the full moon, the meaning of the Buddha-nature is alone, empty and bright.'" *Congyonglu* 5, case 77, T 2004.48.276a11–15.

60 This is Huineng (d. 713). "One day the master (Huineng) told the assembly, 'I have a single thing that has no head and has no tail, no name and no letter, no back and no front. Do you people understand it?' Shenhui came forth and said, 'It is the original source of the buddhas and is my Buddha-nature.' The master said, 'I said to you, it has no name and no letter, and yet you still call it the original-source Buddha-nature! Even though you in future will lead the assembly, you will still be just a follower of the theme of knowing and understanding.'" Zongbao version of the *Platform Sutra*, T 2004.48.359b29-c4.

himself, saying, "If I say a thing then I miss the mark."[61] This is why he is considered the legitimate son of the Sixth Patriarch.

三教聖人, 從此句出, 誰是擧者? 惜取眉毛!

The saints of the three teachings[62]
Came forth from this sentence.
Who is it that raises this?
Do not begrudge your eyebrows.[63]

[2]

佛祖出世, 無風起浪.

The Buddhas and patriarchs appear in the world stirring up waves without wind.[64]

佛祖者, 世尊迦葉也. 出世者, 大悲爲體, 度衆生也. 然以一物觀之, 則人人面目, 本來圓成, 豈他人, 添脂着粉也! 此出世之所以起波浪也. 虛空藏經云, "文字是魔業, 名相是魔業, 至於佛語, 亦是魔業." 是此意也. 此直擧本分, 佛祖無功能.

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61 The dialogue is found, with variations, in the biography of Huairang in the *Jingde chuandenglu*, T 51.240c12–14, and in the Zongbao and Deyi versions of the Platform Sutra.

62 Śākyamuni, Confucius, and Laozi, the founders of Buddhism, Confucianism, and Daoism.

63 If you vacillate from this and that regarding the one "what" (single thing) that cannot be spoken of, then you must miss the mark. If like this you speak mistakenly and misunderstand the Buddha-dharma, this speaks of the theory that you will lose all of your eyebrows and whiskers. On the other hand, it says, "Take care of your eyebrows." This expresses expedient means in language, even while knowing that your eyebrows will fall out in relation to the truth that cannot be expressed in words.

64 "Stirring up waves without wind": where there are no happenings, this is making confusion and creating useless and unnecessary happenings. "Chan master Huangbo instructed the assembly, '(Bodhi) dharma came from the West, stirring up waves without wind. The World Honored One's raising of a flower was a place of defeat.'" *Zimen jingxun* 7, T 48.1075b4–5.

The Buddha and patriarch are the World Honored One and Kāśyapa. To appear in the world is to embody great compassion and liberate sentient beings. But if you contemplate it through the single thing, then the faces of each person were originally perfected, so why rely on other people to add cosmetics and apply powder? This is why appearance in the world stirs up waves. The *Xukongzang jing* says, "Letters are the work of the tempters (*māra*);[65] name and characteristics[66] are also the work of the māra; and even the sayings of the Buddha are also the work of the māra,"[67] which is this meaning. This is the section on the direct raising of the original endowment,[68] and so the Buddha and patriarch are ineffective.[69]

乾坤失色, 日月無光.

Heaven and earth lose their color,
The sun and moon have no light.[70]

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65 *Māra* or tempting demons; their deeds. The māra obstruct the Correct Dharma, and they indicate the formed and unformed existences that hinder the achievement of the Buddha Way. Therefore it is not only the direct actions of the māra, but also the blocking of the realization of bodhi by sentient beings, such as frustrations, laziness and delusion that are also called the work of the māra. See *Dafangdeng daji jing* 15, T 397.13.105c17.

66 S. *nāma-saṃsthāna*; the names of objects and distinguished features. "Here characteristics mean the various differences in shape and form of the seen matter; name is the establishment of names, such as bottle, that rely on those characteristics." *Lengqiejing shujie* 4, T 1789.39.418a7ff. Cf. Guṇabhadra translation of the *Laṅkāvatāra sūtra* 4, T 670.16.511b12ff.

67 *Daji Daxukongzang Pusa suowenjing* 7, T 404.13.642a15ff. "The provision of letters is all the work of the *māra*, and even the Buddha's words are still the work of the *māra*."

68 Original endowment, *bonmun*. This is the Buddha Way of the lineage teacher that does not permit any discrimination or technique. It corresponds to the "one what" that functions freely and with life, without being tied to any object or stipulation, and is the same as the single circle form. See also *Selections from Goryeo Seon Recorded Sayings* in this series, translator's introduction, "Some Terms of Kanhua Chan."

69 This is an explanation of the previous line: "The Buddhas and patriarchs appear in the world stirring up waves without wind."

70 These words give expression to the world that raises and shows the original endowment directly,

[3]

然, 法有多義, 人有多機, 不妨施設.

However, the Dharma has many meanings and people have many capacities, which does not prevent the (Dharma) being administered.

法者一物也, 人者衆生也. 法有不變隨緣之義, 人有頓悟漸修之機, 故不妨文字語言之施設也. 此所謂, "官不容針, 私通車馬" 者也. 衆生, 雖曰圓成, 生無慧目, 甘受輪轉故, 若非出世之金鎞, 誰刮無明之厚膜也! 至於越苦海而登樂岸者, 皆由大悲之恩也. 然則恒河沙身命, 難報萬一也. 此廣擧新熏, 感佛祖深恩.

The Dharma is the single thing; the people are the sentient beings. Dharma has the meaning of according with conditions while not changing.[71] Although people have the opportunities of sudden enlightenment and gradual cultivation, that does not prevent the administration of letters and language. This is what is meant by "Officially not even a needle is permitted (to pass through the customs barrier), but privately carts and horses go through."[72] Although sentient beings are said to be (already) perfected, they are born

where discriminations disappear. "If you hold firm, then heaven and earth will lose color, the sun and moon will have no light, and all the people of the earth will lose their bodies and lives. If you let them go, the cliffs and valleys will emit light, and all phenomena will be brightly illuminated, and whether long or short, existent or non-existent, everything will be true, and all points will clearly be revealed." *Yuanwu yulu* 8, T 1997.47.751a3–6.

71 As the basis for all dharmas, True Thusness transcends rising and ceasing, and being constantly present, is also called "unchanging." While it has this quality of unchanging, it moves according to the causation of pollution and purity, and reveals the vast array of phenomena, so it is also called "according with conditions." It is a common theory of the school of Dharma-nature, and it is widely used also in the theory of conditional production of the Dharma-nature of the Huayan school. According to *Dasheng Qixinlun*, T 1666.32.576a5, the unchanging is the gate of the mind of True Thusness, and according with conditions is the gate of the mind of rising and ceasing, and so the One Mind has these two aspects. It also says that all dharmas are comprehensively subsumed into these two gates.

72 Although you must obey the law and abandon private profit and loss in official business, this means that you can act against the law according to the circumstances in private matters. From the

without the eyes of insight[73] and happily accept rebirth. Therefore, if there is no golden scalpel[74] for transcending the world, who will scrape away the thick cataracts of (blinding) ignorance? Those who come to cross over the ocean of suffering and who climb up onto the (other) shore of happiness (nirvana) all do so relying on the favor of great compassion. So then (even with) lives as numerous as the sands of the Ganges it is difficult to repay one ten-thousandth (of that favor). This (here instead) broadly presents the new perfuming that induces the buddhas and patriarchs to (offer) profound favors.[75]

王登寶殿, 野老謳歌.

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standpoint of adherence to the single thing, although not even the slightest word is permitted, this is saying that you may use various expedient means in accord with the situation and level of the person. This sentence appears widely in Chan literature, such as in the "Biography of Caoshan Benji" in *Jingde chuandenglu* 17, T 2076.51.336b5, and *Linji yulu*, T 1985.47.506b24.

73 "Because from time without beginning they originally give rise to ignorance, and take themselves to be the controller, all sentient beings are born without the eyes of insight, and the nature of their bodies and minds are all ignorance. It is for example like a person who does not end his own life." *Yuanjuejing*, T 842.17.919b20ff. Zongmi explains: "[Sutra] 'All sentient beings lack the eyes of insight.' [Commentary]: This is because they have never been enlightened. It is like a person who has been blinded as young as ten or twenty. Although he cannot see the item that is before his eyes, if you speak of it to him he can know and understand it. If (, however,) a person had no eyes in the womb and was born blind, then there is ultimately no use in explaining to him that object that is in front of him. You must first use the golden scalpel to scrape away the cataracts, and only then can you present its facts to him." *Yuanjuejing lueshuzhu*, T 39.564a26ff.

74 This is a medical instrument used in India. It is a metaphor for the insight that destroys ignorance. See the quotation cited in footnote 73. It is written in various ways. This is a medical tool used by the doctor to cure the eyes of the blind person by stripping off the cataracts. This is a metaphor for the Buddha slowly opening up the eyes of awareness/enlightenment of sentient beings slowly by scraping away their ignorance with the skillful means of insight. See *Daban niepanjing* 8, T 374.12.411c21; *Daban niepanjing shu* 11, T 1767.38.108b24; and *Daban niepanjing jijie* 20, T 1763. 37.462b29.

75 "New perfuming" is in parallel with original endowment. It is a term in the context of the present. If the original endowment is the undiscriminated Dharma of the patriarchal teachers that does not permit any discrimination or technique, new perfuming is the standpoint that permits expedient means in accordance with the student's ability or the situation of that present moment in time.

The king ascends to the jeweled pavilion,
The rustic elders sing songs.[76]

[4]

强立種種名字, 或心或佛或衆生, 不可守名而生解. 當體便是, 動念卽乖.

Various kinds of names (for it) are inevitably established, names such as mind, or Buddha, or sentient beings. You must not adhere to names while producing understanding, for it itself is correct, and if you activate thoughts about it then you will contradict it.[77]

一物上, 强立三名字者, 敎之不得已也, 不可守名生解者, 亦禪之不得已也. 一擡一搦, 旋立旋破, 皆法王法令之自在者也. 此, 結上起下, 論佛祖事體各別.

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76 This is a quote from the *Linji lu*, T 1985.47.497a28–29. " 'What about when the person and the scene are both not taken away?' The master said, 'The king ascends to the jeweled pavilion, the rustic elders sing songs.' " This reveals the sense of the free operation of the standpoint that allows expedient means to be unfolded variously according to the means and objects that adhere in the domain of a person without permitting any expedient means to expose the nature of the selves in the differentiated position of all the subject persons and object environments.

77 These words of Huangbo Xiyun mean that if you do not disturb your thought on the basis of such relativistic discriminations as exist and do not exist, or large and small, that itself will be no other than the original mind. "All buddhas and all sentient beings are just this one mind; there is no other dharma beyond this. This mind ever since time without beginning has never been born and never been extinguished, was not green and was not yellow, had no form and no attributes, did not belong to existence or non-existence, did not calculate new or old, was not long and was not short, was not large and was not small. It transcended all limitations and names, as well as traces and oppositions. It itself is correct, and if you activate thoughts about it then you will contradict it." *Chuanxin fayao*, T 2012A.48.379c15–22. He also wrote, "It is correct as it is, so it is perfect and complete, without anything missing." T 2012A.48.380b18. He also wrote, "The mind itself is Buddha; there is no other Buddha, also no other mind. This mind is bright and clear, just like the empty sky that has not a single speck of an attribute. If you raise the mind and mobilize thoughts then that will contradict the substance of the Dharma, for you will be attached to attributes." T 2012A.48.380a2–4.

The inevitable establishment of these three names for the one thing is unavoidable in the Doctrine. That you must not adhere to names while producing an understanding is likewise unavoidable in Seon. At once supporting and at once lowering, establishing and then destroying, these are all the freedom of the dharmic orders of the Dharma King.[78] This concludes the above (sentences) and introduces the following (sentences), which discuss the differences of the phenomena and the substance of the Buddha and patriarchs.

久旱逢佳雨, 他鄉見故人.

After a long drought excellent rain is encountered,
In another village you see an old acquaintance.[79]

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78 Although it originally indicated the Buddha, here it means the Buddha and patriarchal teachers.

79 These words express metaphorically a person's feelings of happiness that come when something long desired is realized in a brief moment. It is applied in *Daowu Zhen Chanshi yuyao* in *Guzunsu yulu* 19, XZJ 118.407b16, and *Yangqi yulu*, T 1994A.47.644c1, in replies to Linji's "neither humans nor environment stolen away," which permits the non-denial of both cognitive subject and cognitive object. This is one of Linji's four selections. Although the author of this sentence cannot be determined, the verse has been transmitted orally for a long time. Hong Mai of the Song dynasty in his *Yongzhai sibi*, writing of poems that attained a desire and those that did not, mentioned that "There is a poem in four verses that has been long transmitted that sings of a person of the world gaining his desire: 'After a long drought a sweet rain is encountered,/In another village you meet an old acquaintance./The decorative candles in the nuptial chamber at night,/And when your name is on the list of examination graduates.'"

敎外別傳 (The Separate Transmission outside of Doctrine)

[5]

世尊三處傳心者, 爲禪旨; 一代所說者, 爲敎門. 故曰, "禪是佛心, 敎是佛語."

The transmission of the mind by the World Honored One at three sites is the gist of Seon; what was spoken by him over his lifetime[80] is the gate of Doctrine. Therefore it is said, "Seon is the Buddha mind; Doctrine is the Buddha word."[81]

三處者, 多子塔前分半座, 一也, 靈山會上擧拈花, 二也, 雙樹下槨示雙趺, 三也. 所謂迦葉, 別傳禪燈者, 此也. 一代者,四十九年間所說五敎也. 人天敎, 一也, 小乘敎, 二也, 大乘敎, 三也, 頓敎, 四也, 圓敎, 五也, 所謂阿難, 流通敎海者, 此也. 然則禪敎之源者, 世尊也, 禪敎之派者, 迦葉阿難也. 以無言至於無言者, 禪也, 以有言至於無言者, 敎也, 乃至心是禪法也,語是敎法也. 則法雖一味, 見解則天地懸隔, 此辨禪敎二途.

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80 Also called "the teaching of a lifetime," "the holy teaching of an age," "the teaching of an age."

81 From the standpoint of the equivalence of Seon and Doctrine that asserts the agreement of the Seon schools and Doctrinal schools, these two display a mutually reinforcing relationship that strongly reveals the tendency that warns against leaning to any side. The Postface by Hyesim to Jinul's *Ganhwa gyeoruinon* (HBJ 4.737b13–20) asserts, "Ah! From the recent past the Buddha-dharma has been extremely attenuated. Some reverence Seon and reject Doctrine, some reverence Doctrine and revile Seon. They specially do not know that Seon is the Buddha's mind and Doctrine is the Buddha's words. Doctrine is the support for Seon and Seon is the support for Doctrine." Zongmi, who displays the model of the equivalence of Seon and Doctrine, wrote in his *Chanyuan zhuquanji duxu* "The founding ancestor of the lineages was the Śākya. The sutras are the Buddha's words, Chan is the Buddha's intention. The mind and speech of the buddhas certainly do not differ." T 2015.48.400b10–11. In Hyujeong's *Seon-gyogyeol*, HBC 7.657b5ff., he writes, "However, Seon is the Buddha's mind, Doctrine is the Buddha's words. Doctrine goes from words to no words. Seon goes from no words to no words."

The three sites are the following: where (the Buddha) shared his seat in front of the stupa of many sons (Bahuputra-caitya) was the first; where (the Buddha) lifted up a flower at the Lingshan (Gṛdhrakūṭa) assembly was the second; and where he showed his feet out of the coffin beneath the sala trees was the third. The words "separate transmission of the lamplight of Seon by Kāśyapa"[82] indicate this. The lifetime is forty-nine years during which the five teachings were preached.[83] The teaching of humans and gods is the first; that of the Lesser Vehicle is the second; that of the Greater Vehicle (Mahāyāna) is the third; the Sudden Teaching is the fourth; and the Rounded Teaching is the fifth. This is the so-called circulation of the oceanic teachings by Ānanda. So then the source of Seon and Doctrine is the World Honored One. The branches of Seon and Doctrine were Kāśyapa and Ānanda. To use no words to reach the wordless is Seon; to use words to reach the wordless is Doctrine. So then the mind is the Seon dharma (method) and language is the Doctrine dharma. Although the Dharma is of only one taste, the views and interpretations are as far apart as heaven and earth. This is the division of Seon and Doctrine into two paths.

不得放過. 草裡横身.

You must not let things go,

82 This means the separate transmission outside of the Doctrine. The meaning of this is that it was transmitted by a separate method that was unrelated to letters or sutras. That is, the realm of enlightenment is transmitted directly without going via the teachings (doctrine) in words or letters.

83 This is the classification of the teachings of the Buddha's lifetime into five sorts, rising by stages from a shallow and simple teaching to a deep teaching. These classifications differ according to the time period or the classifier. Examples of the five teachings are the as follows: in Tang dynasty China, Fazang (643–712) of Huayan divided them into the Lesser Vehicle, the Initial Teaching of the Greater Vehicle, the Final Teaching, the Sudden Teaching of the One Vehicle, and the Rounded Teaching of the One Vehicle; Zigui of Hushen Monastery preached that they were the theme of causation, the theme of provisional names, the theme of the not true, the theme of the true, and the theme of the Dharma realm; in the Yūzū nenbutsu Sect they were divided into the teaching of humans and gods, the teaching of the Lesser Vehicle, the Sudden Teaching, the Rounded Teaching, and the Gradual Teaching.

Or you will wallow in the grass (of frustrations as before).[84]

[6]

是故, 若人失之於口, 則拈花微笑, 皆是教迹, 得之於心, 則世間麤言細語, 皆是教外別傳禪旨.

For this reason, if a person loses this (basis by being bound) by the speech (of the Buddha), then the holding up of the flower and subtle smile[85] are all traces of the Doctrine,[86] but if a person is enlightened to it in the mind then the coarse and refined language of the world is all the Seon gist that is separately transmitted outside of the Doctrine.[87]

法無名故, 言不及也, 法無相故, 心不及也. 擬之於口者, 失本心王也. 失本心王, 則世尊拈花, 迦葉微笑, 盡落陳言, 終是死物也. 得之於心者, 非但街談善說法要,

84 This means that because the three sites of the Buddha's transmission of the mind are still bound to the realm of frustrations and do not reach the state of liberation, you cannot permit and accept them as they are. "A student rose and asked Yunmen (about this). 'What about when it is not the opportunity before your eyes and is also not the matter before your eyes?' [What are you doing jumping? You have retreated three thousand leagues.] Yunmen said, 'Reverse it all in a word.' [It is all expressed. The confession has come from the criminal's mouth. So he cannot let go to wallow in the wild grass (of frustrations as before).]" *Biyanlu* 15, T 2003.48.155a21–23.

85 "Holding up the flower and the subtle smile" is one of the three sites of the transmission of the mind. At the sermon on Gṛdhrakūṭa, the Buddha picked up and displayed a flower to the assembly, but all of his pupils were bewildered and did not know what it meant, and only Kāśyapa subtly smiled. It appears in the "Dharma Conferral at the First Assembly" chapter of the forged sutra, the *Dafan tianwang wen Fo jueyijing* 1, XZJ 87.606a6. See also case 5, "The World Honored One Raised a Flower" in *Seonmun yeomsong seolhwa*.

86 Meaning the traces of the Dharma teaching, the teaching of the saint. Also called the verbal teachings. Here it is made in contrast with the gist of Seon, and expresses the fall into the concepts of language rather than the holding up of the flower and subtle smile that transcend language.

87 See note 82.

至於鶩語, 深談實相也. 是故,寶積禪師, 聞哭聲踊悅身心, 寶壽禪師, 見諍拳, 開豁面目者, 以此也. 此明禪敎深淺.

As the Dharma is nameless, words cannot express it; as the Dharma lacks attributes, the mind cannot understand it.[88] The attempt to understand it verbally is the loss of the original mind king.[89] If you lose the original mind king then the World Honored One's lifting up of a flower and Kāśyapa's subtle smile will entirely fall into stale language and eventually will be dead things. For those who attain it through the mind, it is not simply street talk

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88 This means that you must not reduce to and interpret the holding up of a flower and the subtle smile as traces of the Doctrine. The nameless and lack of attributes express the reality of the dharmas that have removed even the qualifications of any name or attribute. This is a concept in the same vein as emptiness. "The Dharma is divorced from attributes, and therefore it does not become an object; the Dharma has no names, and therefore it eliminates language." *Vimalakīrtinirdeśa sūtra*, "Disciples" chapter, T 475.14.540a7ff. The *Lidai fabaoji*, in the section "Praise for the Portrait Drawn for the Pupils of the Mahāyāna Chan Gate and Sudden Enlightenment transmitted by the Reverend of Baotang Monastery of the Dali Era," writes, "How vast and open! It is like looking at the boundless emptiness of the sky that hasn't the slightest filament or a speck of dust. How broad! It is like looking at the endless ocean that has no horizon and no shore. You should profoundly know that it cannot be reached by words, as it is subtly marvelous and nameless. We are grateful to our Great Master for taking pity on our delusion and stupidity, and for showing us the Correct Dharma, not via gradual steps, but directly bringing us to bodhi." T 2075.51.196a6–9. See also Wendi Adamek, *The Mystique of Transmission: On an Early Chan History and Its Contexts* (New York: Columbia University Press, 2007), p. 404.

89 S. *citta*. The mind itself. Being the basis for the functions of the mind, the faculty of the mind that receives objects and integrates them is compared to a king. In doctrinal studies, depending on the school, the mind king is viewed as being the sixth consciousness (*vijñāna*) or the eighth. On the other hand, the mind king of Seon, which is compared to a king because it is the active function of the enlightened mind, is distant from the mind king in the system of Faxiang (Yogācāra). "If the mind king is made a servant by the (six) bandits, then you will not escape for eons." *Pang Jushi yulu*, XZJ 120.70a10. "If you realize the basis and know the mind, knowing the mind is seeing Buddha. The mind is the Buddha, the Buddha is the mind, and each thought-moment is the Buddha-mind, and the Buddha-mind is mindful of Buddha. Do you wish to become (Buddha) rapidly? The mind (that keeps) the precepts is itself the regulations, the purification via the regulations is the purification of the mind. The mind itself is Buddha, and apart from the mind king there is no other Buddha." *Shanhui Dashi yulu* 3, "Inscription on the Mind King," XZJ 120.23b4ff.

that well preaches the esssentials of the Dharma, but also the singing of swallows that profoundly talks of the attributes of reality.[90] And so Chan Master Baoji, when he heard the sound of crying (in distress) his body and mind jumped with joy,[91] and when Chan Master Baoshou saw a fistfight, he opened up to reveal his (original) face.[92] These (reactions) were due to this. These (examples) clarify the comparative depths of Seon and Doctrine.

明珠在掌, 弄去弄來.

The bright pearl is in the palm,
Rolling it back and forth.[93]

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90 This is an application of the words of Xuansha Shibei. "He was ascending the hall (to lecture) when he heard a swallow chirp, and he said, 'It deeply speaks of the attributes of reality, and preaches the essentials of the Dharma well.' Then he sat down (on the preaching throne)." *Xuansha guanglu*, XZJ 126.388a3–4.

91 This speaks of the causation of enlightenment like the following: "One day he went out of the gate (of the monastery) and saw people carrying a bier. The leader of the funerary dirge shook his bell and sang, 'The red orb definitely will sink in the west, but we do not know where the soul will go.' Beneath the funeral tent the mourner cried, 'Alas! Alas!' (Hearing this sound) the master (Baoji) was suddenly elated in body and mind, returned and raised this (situation) with Mazu, who endorsed it." *Wudeng huiyuan* 3, "Entry on Panshan Baoji," XZJ 138.99b3ff.

92 "He ascended the hall and presented (the following): 'When Baoshou was in the marketplace street, he saw two men fighting, and one of them struck the other with his fist, saying, "Shouldn't you be without a face?" As a consequence of hearing this Baoshou was enlightened. If there is a person who knows the point of this, he can be said to be able to manage publicly and privately. Great assembly, listen to my hymn. 'It is most marvelous and even more marvelous!/ Know the life-force in this./ Splitting open his nose with one punch,/ At that moment he hit on the correct (was enlightened to the truth).'" *Fayan yulu* 1, T 1995.47.652c7–11.

93 Meaning that on perfecting the technique of application that is the fundamental in the mind, you apply that freely to all circumstances. "Just as a clear mirror is raised on its stand, or a bright pearl is in the palm of the hand, if a barbarian comes they reflect him, and when a Chinese comes they reflect him." *Biyanlu*, case 24, T 2003.48.165a27–28.

[7]

吾有一言, 絶慮忘緣. 兀然無事坐, 春來草自青.

I have a single word that eliminates discrimination and banishes (attachment to) objects.[94] Even though I sit alone without anything to do,[95] when spring comes the grass will be green by itself.[96]

絶慮忘緣者, 得之於心也, 所謂閑道人也. 於戲, 其爲人也! 本來無緣, 本來無事; 飢來卽食, 困來卽眠; 綠水青山, 任意逍遙; 漁村酒肆, 自在安閑. 年代甲子總不知, 春來依舊草自青. 此別歎一念廻光者.

The elimination of discrimination and banishing of objects is obtained in the mind, which is called the leisured person of the Way.[97] Aah! He is a

94 This is a *gong-an* raised by Mingcan called the single word of Mingcan. "I have a single word that ends discrimination and banishes (attachment to) objects. Since you cannot speak of it skillfully, I just transmit it mentally." *Yuanwu yulu* 18, T 1997.47.796c19–20. Reverend Mingcan is also known as Reverend Lancan, and because he also ate the leftovers after the assembly had eaten, he was also called Lancan (Lazy Leftovers), as well as similar names.

95 To sit "without anything to do." This describes the state of a person who has ended all frustrations and false thoughts and has completed the work of the original endowment, and so has nothing further to do. In the following hymn by Lancan, a pertinent talk about this appears. It reveals the state of "nothing to do," which was appropriate to the Dharma name of Lazy Can, which had the sense of being lazy and just eating. "Alone, he has nothing to do, with nothing to change. If there is nothing to do, what need is there to discuss it at all? Since the direct mind has no confusion or perturbation, there is no need to eliminate other (things) to do. The past is already past and the future rather should not be calculated. Sitting alone without anything to do, how will there be people who will call on you? Looking outside (of the mind) and making an effort is entirely being a stupid, stubborn person." "Song of Reverend Nanyue Lancan," in *Jingde chuandenglu* 30, T 2076.51.461b16–19.

96 "When spring comes the grass will be green by itself" expresses the condition of banishing attachments to objects. The existence of the objects themselves is not a misperception, so these words of Mingcan reveal the objects purely as they are without any attachments to them. See *Baegun eorok* 1, HBJ 6.653b5ff.

97 "Leisured person of the Way." A person who lives freely and easily, without accepting any attachments. Completing the matter of the original endowment, he has nothing further to do and can play freely. He is also called the "leisured person of daylight." "Having nothing more to learn, the

person; originally he has no objects[98] and originally has nothing to do; when hungry he eats and when tired he sleeps,[99] and he rambles as he wishes in the blue waters and green hills, and he rests freely in the taverns and the fishing villages. Although he has no idea of what year it is, when spring comes the grass is green by itself as it was before. This is a special praise of reversing the light (of wisdom) in a moment.[100]

將謂無人, 賴有一箇.

Thinking that there is no body,
Luckily there is one.

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leisured person of the Way, who has nothing to do, does not try to remove false thoughts and does not seek the true." *Zhengdaoge*, T 2014.48.395c9.

98 Objects (*yuan*) is a word that indicates the conditions for the occurrence or cessation of dharmas; also the objects of cognition, so here "originally he has no objects" means that originally there were no conditions for the occurrence or cessation of dharmas. "Originally he has nothing to do" indicates the original state when one has completed everything that has to be done and there is nothing to do. It also means that in the original condition as it is, all things embody the truth, and so there is nothing to forcibly pursue or create.

99 "When hungry he eats" is also written "When he is starving he eats rice." This is a representative sentence expressing "nothing to do." Chan Master Linji's "when tired sleep" is a similar line. It reveals the state in which there is nothing else to pursue apart from the daily life of the world. "Shitting and pissing, wearing clothes and eating food, if tired then lie down." *Linji lu*, T 1985.47.498a17; and "If hungry eat food, if tired then sleep." *Biyanlu*, case 74, T 2003.48.202a9.

100 "Reversing the light in a moment." The gathering back in from the world of objects of the light of your own inherent insight, and the recovery and illumination of your own interior. "If for a moment you can reverse and illuminate, the entirety is all the mind of the saint. Each of you discern your own mind; do not remember my words. Even though you speak principles as numerous as the sands of the Ganges, this mind still does not increase, and even though you do not speak, this mind still does not decrease. That which speaks is also your mind, that which does not speak is also your mind." *Mazu yulu*, XZJ 119.811b16–18. As soon as you (hear) the words, then reverse your own light (of insight) and illuminate, and do not seek anything else, and know that your body and mind are not different from those of the Buddha and patriarchs. As soon as you have nothing to do, then you can be said to have attained the Dharma. "Virtuosos! I now have no alternative but to speak and talk so

禪教同異點 (The Commonalities and Differences of Seon and Doctrine)

[8]

教門, 惟傳一心法; 禪門, 惟傳見性法.

The gate of Doctrine solely transmits the Dharma of the One Mind;[101] the gate of Seon solely transmits the Dharma of seeing the nature.[102]

心如鏡之體, 性如鏡之光. 性自清淨, 卽時豁然, 還得本心. 此秘重得意一念.

The mind is like the substance of a mirror; the nature is like the light of the mirror. Since the nature is of itself pure, the moment it is suddenly

much useless and worn out (words) about it, but you should not be mistaken about this. According to my viewpoint, there are really not so many kinds of principle, so if you want to use them, then use them; if they are of no use, then desist." *Linji lu*, T 1995.47.502a13–16. "Reverse your light and illuminate, beneath your own feet (immediate surroundings) at each moment investigate 'to try and view what it is.' Examining it back and forth, when you have reached where there is nowhere for the investigation to lodge, then all the intellect and skills of your entire life will be fully cleansed and unexpectedly in a moment they are suddenly dissolved, the flower of the mind is manifested, and all matters of incalculable eons end in your immediate presence." *Mi-an yulu*, "Reply to Bu Yunshu," T 1998.47.981c1–4. The entry on Yunju Yineng in the *Jingde chuandenglu* 26, T 51.428b29, says, "Reverse the light and reflect to examine what is the body and the mind."

101 The words "solely transmits the Dharma of the One Mind" are those of Huangbo Xiyun, and here these words have been linked to Doctrine in order to assert that Seon and Doctrine are not different. "This mind itself is Buddha, and above to the buddhas and below to the squirming insects, all have the Buddha-nature, and so share an identical mind-substance. Therefore Bodhidharma came from India to the west and only transmitted the Dharma of One Mind, and directly indicated that all sentient beings are originally Buddha. There is no need for cultivating practice; just simply as now recognize your own mind and see your own original nature, and do not seek any further." *Wanlinglu*, T 2012B.48.386b2–5.

102 "Since it is comprehended via words and comprehended via mind,/ It is like the sun located in the sky./ Only transmitting the Dharma of seeing the nature,/ It appeared in the world to destroy perverse theories." Zongbao version of the *Platform Sutra*, T 2008.48.351b14–15.

opened, you will again attain the original mind. This is the secret valuing of attaining the intention (of the original endowment) in a moment.

重重山與水, 清白舊家風!

Layers of mountains and waters,
Clean and clear the family style of the past.[103]

評曰 心有二種. 一, 本源心; 二, 無明取相心也. 性有二種. 一, 本法性; 二, 性相相對性也. 故禪教者, 同迷守名生解, 或以淺爲深, 或以深爲淺, 遂爲觀行大病. 故於此辨之.

Evaluation: There are two kinds of mind. One is the mind of the original source;[104] the other is the mind that ignorantly adopts attributes. There are two kinds of nature. One is the nature of the dharma of origin; the other is the nature of the mutual reliance contrast of nature and attribute.[105]

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103 The second line is that of Hongzhi Zhengjue (1091–1157): "He ascended the hall and said, 'There is a true theory of the empty eon,/ So before speech (appeared) you ask yourself./ Possessing nothing (you seek) a new livelihood./ Clean and clear the family style of the past,/ Clearly it is beyond the three vehicles/ And alone in the (mind) seal./ Again you live among different species,/ And all waters naturally flow east." *Hongzhi guanglu*, T 2001.48.12b7–9.

104 "Chan Master (Yan)shou quoted the *Huayanjing*, 'There are no other dharmas in the three realms; they are only created by the One Mind, and so now this means that (the dharmas) are only the creations of the mind that ignorantly grasps attributes in a thought-moment. This is the diseased basis of the transmigration of birth and death of the three realms. If you know that ignorance (originally) does not occur, because the grasping therefore will have an end, you will not create it anew; this is the ending of the diseased basis." *Beopjip byeolhaengnok jeoryo*, HBJ 4.761a5–7.

105 "The above three teachings encapsulate all of the sutras preached in the Buddha's career and the śāstras written by the bodhisattvas. If you investigate in detail the meaning of the Dharma, then you will see that the meanings of the three (teachings) are completely different, but the One Dharma is without differentiation. Of the three meanings, the first and the second oppose emptiness to existence, and the third and the first contrast nature and attributes, so all is evident and easy to see. Only the second and the third contrast the destruction of attributes and the revelation of the nature, and so lecturers and meditators are similarly deluded, for all are thought equally to be the one theme

Therefore (followers of) Seon and Doctrine are similarly deluded and keep to names to produce understanding, and sometimes regard the shallow to be profound, and sometimes regard the profound to be shallow. In the end this results in a great illness of contemplation and practice.[106] Therefore they are distinguished here.

[9]

然, 諸佛說經, 先分別諸法, 後說畢竟空, 祖師示句, 迹絶於意地, 理顯於心源.

But when the buddhas preach the sutras they first discriminate the dharmas and then preach the ultimate emptiness,[107] whereas when the patriarchal teachers indicate via sentences, if they eliminate the traces from the ground of thought, they reveal the principle in the source of the mind.[108]

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and the one teaching, and so all regard refutation of attributes to be the (revelation) of the true nature." Zongmi's *Chanyuan zhuquanji duxu*, T 2015.48.406a7–12.

106 Starting with the contemplation of the four sites of mindfulness that examine the four of body, sensation, mind, and dharmas, this contemplation is the various forms of contemplation of impermanence that contemplates all objects as impermanent. In "contemplation and practice, contemplation is talking of the province of space that comprehends percepts and wisdom, while practice is gazing at time that connects cause and result." *Geumgang sammae gyeongnon* 1, T 1730.34.961a24ff.

107 S. *atyamta-śūnyatā*, "ultimate emptiness." This is one of eighteen types of emptiness. This means that as no dharmas exist in reality, from the start they are ultimately empty. "This delusion has no original nature and is ultimately empty. Since from the beginning there was no delusion, it only seems as if there is delusion and enlightenment. If you are enlightened that it is delusion, the delusion ceases, and so enlightenment does not produce delusion." *Lengyanjing*, T 945.19.120b27–29. "Ultimate emptiness is the taking of the emptiness of the compounded and the emptiness of the uncompounded to destroy the dharmas so that there will be no remaining (dharma-conceptions). This is called ultimate emptiness." *Dazhidulun* 3, T 1509.25.289b26ff.

108 "The lineage teacher bases himself on the Dharma and is separate from words, and so takes traceless words to have people smash attachment and to reveal the core truth. This is called 'if they eliminate the traces from the ground of thought, they reveal the principle in the mind source.'" Jinul, *Beopjip byeolhaengnok jeoryo*, HBJ 4.748a9–11.

諸佛, 爲萬代依憑故, 理須委示; 祖師, 在卽時度脫故, 意使玄通. 迹, 祖師言迹也; 意, 學者意地也.

Since the buddhas are the support (teachers) for all the ages, their principle should be shown in detail. Since the patriarchal teachers liberate (beings from samsara) at the time, (the beings') minds are caused profound comprehension.[109] The traces are the words of the patriarchal teachers. The thought is the intentional ground of the students.

胡亂指注, 臂不外曲.

Indiscriminately[110] explained,
But the elbow does not bend outwards.[111]

[10]

諸佛說弓, 祖師說絃. 佛說無礙之法, 方歸一味, 拂此一味之迹, 方現祖師所示一心. 故云, 庭前栢樹子話, 龍藏所未有底.

The buddhas preach bowlike, the patriarchal teachers preach stringlike. Although the buddhas preach the unhindered Dharma, they restore it to the one taste.[112] As soon as you wipe away the traces of the one taste, then you reveal the One Mind that is indicated by the patriarchal teachers.[113] Therefore

109 A similar line appears in Zongmi's *Chanyuan zhuquan ji duxu*, T 2015.48.400a2.

110 Indiscriminately, arbitrarily, whatever. "Explained" means to provide an explanation and indication of each and every point.

111 Written variously, such as "the arm does not bend outwards." This says that although Seon and Doctrine may be forcibly divided and distinguished, they are not divided.

112 In the sense that it is one taste unmixed with other tastes, it also means equal, even, and undiscriminated. It means that although the Buddha's teaching differs according to his audience's abilities, its fundamental principle is the same.

113 This sentence is quoted in the *Seonmun bojangnok* by Cheonchaek of the Goryeo period. "The

it was said, "The story of the cypress tree in front of the courtyard[114] is a (*huatou*) that did not exist in the dragon pitaka."[115]

說弓, 曲也; 說絃, 直也. 龍藏, 龍宮之藏經也. 僧問趙州, "如何是, 祖師西來意?" 州答云, "庭前栢樹子." 此所謂格外禪旨也.

Preaching (like) the bow is to bend it (by detailed skillful means); preaching (like) the string is to straighten it (by preaching directly to the point). The dragon pitaka are the sutras stored in the dragon's palace. A monk asked Zhaozhou, "What is the intention of the patriarchal teacher coming from the West?" Zhaozhou replied, "The cypress tree in front of the courtyard." This is what is meant by the Seon tenets being unusual.

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buddhas preach like the bow, the patriarchal buddhas preach like the string. Preaching like a string is correctly transmitting the profound path of the Seon gate while not borrowing language (for preaching) and directly indicating the mental substance of the basis of the core doctrine, like the string of a bow. In the case of the Doctrinal gate, the One Vehicle is the direct path and the three vehicles are the bent path. It is not the equal of the direct presentation of the mental substance of the basis of the lineage that is indicated in mental thought. Why? What is preached in the One Vehicle teaching are the unhindered particulars of the Dharma realm perfectly merged. This Dharma realm of unhindered particulars then reverts to the Dharma realm of one taste. As soon as you wipe away the traces of the Dharma realm of one taste, then you reveal the One Mind that is indicated by the patriarchal teachers. Therefore you know that the teachings are not direct." *Seonmun bojangnok*, "On the Discrimination of Seon and Doctrine," XZJ 113.987a14-b1.

114 A *huatou* presented by Zhaozhou Congshen. "At that time a student asked, 'What is the intention of the patriarchal teacher coming from the west?' The master said, 'The cypress tree in front of the courtyard.' The student said, 'Reverend, do not use objects to instruct people.' The master said, 'I do not use objects to instruct people.' 'What is the intention of the patriarchal teacher coming from the west?' The master said, 'The cypress tree in front of the courtyard.' " *Zhaozhou yulu in Guzunsu yulu* 13, XZJ 118.307a17ff.

115 Dragon pitaka; indicates the Mahāyāna sutras. According to old stories, after the Buddha entered nirvana, he stored the Mahāyāna sutras in the dragon (nāga) palace. "A monk asked, 'What is the marvelous, surpassing percept?' The master said, 'When the dragon pitaka (store) was opened, (the script) on the pattra leaves was clear.' " *Jingde chuandenglu* 23, "Biography of Miaosheng Zhen," T 2076.51.390c11–12.

魚行水濁, 鳥飛毛落.

If the fish move, the water is muddied,
If birds fly, feathers fall.[116]

[11]

故學者, 先以如實言教, 委辨不變隨緣二義, 是自心之性相; 頓悟漸修兩門, 是自行之始終. 然後, 放下教義, 但將自心現前一念, 參詳禪旨, 則必有所得, 所謂出身活路.

A student therefore must first of all use the verbal teaching of reality and in detail distinguish the two meanings of unchanging and according with conditions,[117] the nature and attribute (respectively) of the student's own mind, and (distinguish) the two gates of sudden enlightenment and gradual cultivation as the start and finish of the student's own practice. Only after is the student to discard (attachment to) the meaning of the teaching, and simply take the one thought-moment (of the *hwadu*) that is manifest before the student in his own mind, and if the student investigates in detail the Seon tenets then he is sure to attain it, which is called the escape (from the bonds of the) body and the path of life.[118]

116 Yuanwu Keqin frequently used these words. Here the reply by Zhaozhou to the student of "the cypress tree in front of the courtyard" are words that have gone beyond the usual and reveal the tenets of Seon, but they are only the leaving of just a trace, and are words that reveal Seosan's own appreciation. "A monk asked Xianglin, 'What was the intention of the patriarchal teacher (Bodhidharma) coming from the west?' [People really have doubts. This means they still have this story!] Xianglin said, 'Since you have sat for a long time, it is torment.' [Since fish move, the water is muddied; since birds fly, feathers fall, the dog's mouth should be closed. The Chan master's appreciation (is superb) and the saw cuts through the weigh-beam weight.]" *Biyanlu*, case 17, T 2003. 48.157a19–21.

117 See note 71.

118 See *Chanyao*, XZJ 122.709a11.

上根大智, 不在此限, 中下根者, 不可獵等也. 敎義者, 不變隨緣, 頓悟漸修, 有先有後; 禪法者, 一念中, 不變隨緣, 性相體用, 元是一時, 離卽離非, 是卽非卽. 故宗師, 據法離言, 直指一念, 見性成佛耳. 放下敎義者以此.

Although those of great wisdom and the highest ability do not stay within these limits, those of middling and lowest abilities cannot transcend these limits. Although the meanings of the Doctrine are in the sequence of the unchanging and according with conditions, and the sudden enlightenment and gradual cultivation, the Seon Dharma (maintains that) within a single thought-moment (of the *hwadu*), the unchanging and according with conditions, nature and attributes, and substance and function, originally each are simultaneous,[119] and so it is apart from (the thought that these two are) identitical and apart from (the thought that they) are not the same, and it is correct (to think they) are the same and also not correct.[120] And so the lineage teacher relies on the Dharma but is separated from words, and directly indicates in a thought-moment (for the students) to see the nature and become a buddha. The discarding of the meaning of the teaching is (due to) this.

明歷歷時, 雲藏深谷, 深密密處, 日照晴空.

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119 This means that in a single *hwadu* the principles of the Seon Dharma and Doctrinal scholarship are all present. Hyesim showed the entirety of this in the following words: "Besides this there is the single gate of examining the *hwadu*, which is the fastest shortcut. Śamatha and vipaśyana, samādhi and prajñā are naturally present within it." *Jin-gak eorok*, "Words Sought by Vice-Director Son," HBJ 6.40a11ff.

120 The method of interrupting that path of all thought regarding each of the pairs such as unchanging and according with conditions. It follows the method that establishes the barrier-gate of the *hwadu*. It is an application of the following lines of the *Lengyanjing*: "In this way because the mundane and transcendent are present together, the foundation of the mind that is clearly indicated by the tathāgatagarbha (the mundane and transcendent) is apart from being identical and not identical. How then do the sentient beings of the three realms of the world and the śrāvakas and pratyekabuddhas of the transcendent with the mind of knowing fathom the supreme bodhi of the Tathāgata and use the worldly language to enter the Buddha's knowledgeable views?" *Lengyanjing* 4, T 945.19.121a24–28.

When it is bright and distinct,
The clouds conceal the deep valleys.
Where it is deep and dense
The sun shines in the clear sky.[121]

Investigation of the *hwadu* and Its Essential Elements

[12]

大抵學者, 須參活句, 莫參死句.

In general students should investigate the live sentences and should not investigate the dead sentences.[122]

活句下薦得, 堪與佛祖爲師, 死句下薦得, 自救不了. 此下特擧活句, 使自悟入.

If you understand the live sentence, then you can be a teacher for the Buddha and patriarchs; if you understand the dead sentence, you will be unable to save yourself.[123] Following on below I present live sentences to cause you to enter into enlightenment yourself.

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121 When it is clear it is not hidden and dark, and when it is dark the light is brightened, which are words that reveal the active Seon opportunity that is not attached to either the light or the dark.

122 A sentence quoted in *Yuanwu yulu* 11, T 1997.47.765b13, and *Dahui yulu* 14, T 1998A.47. 870b4. If you directly doubt the identical *hwadu*, it is a live sentence, but if you do not doubt it and accept it as it is and so you taint it, it is a dead sentence. In this way, even though the words making the live sentence and the dead sentence are the same words, they become either a live sentence or a dead sentence according to the method of investigation or the attitude.

123 "You should investigate the live sentence, you must not investigate the dead sentence. If you understand a live sentence, you will not forget it for eternal eons, but if you understand a dead

要見臨濟? 須是鐵漢.

Do you need to see Linji's (thoughts),
You have to be an iron man.[124]

評曰 話頭, 有句意二門. 參句者, 徑截門活句也, 沒心路, 沒語路, 無摸故也. 參意者, 圓頓門死句也, 有理路, 有語路, 有聞解思想故也.

Evaluation: In a *hwadu* (point of the story) there are the two gates of the sentence and the intention. The investigation of the sentence is the shortcut gate[125] of the live sentence, which lacks the path of (understanding via) the mind and lacks the path of (seeking via) language, and therefore there is nothing to grope and search for. The investigation of the intention is the Rounded and Sudden gate[126] of the dead sentence, which possesses the path of principle and possesses the path of language because there is understanding by hearing and thought.

sentence, you will not be able to save yourself." *Dahui yulu* 14, T 1998A.47.870b4–6. See also *Ganhwa gyeoruinon*, HBJ 4.737a8–10.

124 A person of a firm, steely will who is not shackled or shaken by such and such different views. A person who has shaken off the rules. It means a person in whom doubt lives, or a person who does not just follow or become buried in words.

125 "Shortcut" indicates the method of *ganhwa* that studies the *hwadu*, a direct method that is the fastest and most concise route to the source because it cuts out the innumerable detours of expedient means. Shortcut means a direct and fast track. "Shortcut" appears in *Biyanlu* and *Shuzhuang (Dahui shu)* as a word appearing to describe Kanhua Chan (K. Ganhwa Seon). However, the first use of it in a direct link with Ganhwa Seon was made by Jinul. "As soon as you hear tasteless talk of the shortcut gate, you will not be bogged down in the fault of knowing and understanding and know your aim, which is called hearing once and being enlightened a thousand times, and so you will be an obtainer of the great dharani." *Ganhwa gyeoruinon*, HBJ 4.733a20–22.

126 Rounded and Sudden are the highest teachings of Huayan; they claim that there are no obstacles between events. Although Tiantai also refers to them, here the reference may have been to Jinul's *Wondon seongbullon* (On the Becoming Buddha in the Sudden and Rounded), HBJ 4.730a14ff.

[13]

凡本參公案上, 切心做工夫, 如雞抱卵, 如猫捕鼠, 如飢思食, 如渴思水, 如兒憶母, 必有透徹之期.

Generally, in the investigation of your original *gong-an*, when conducting study with an earnest mind you are like a hen brooding on an egg or a cat catching a mouse,[127] or you are like a person thinking of food when starving or thinking of water when thirsty, or a child remembering its mother, that is certain to be a time when you have a thorough penetration.

祖師公案, 有一千七百則. 如狗子無佛性, 庭前栢樹子, 麻三斤, 乾屎橛之流也. 雞之抱卵, 暖氣相續也, 猫之捕鼠, 心眼不動也, 至於飢思食, 渴思水, 兒憶母, 皆出於眞心, 非做作底心.故云, 切也. 參禪, 無此切心, 能透徹者, 無有是處.

There are 1,700 cases of the *gong-an* of the patriarchal teachers, such as, "a

127 The metaphor of a hen and a cat displays the essentials of the study of the *hwadu*, which has to be always clearly in consciousness and cannot be interrupted in consciousness even temporarily. "Just solely take up the character *wu* (not exist), and in the twenty-four hours of the day and in the four deportments, you must be alert, being like a cat catching a mouse or like a hen brooding an egg, not permitting any interruption." *Gye chosin hag-in mun*, "Chan Master Zhengning of Aishan's Dharma words instructing Mengshan," T 2019B.48.1005a9–11. "For example, it is like a cat catching a mouse, its mind and eyes united in concentration (on the object), for if it is in the least negligent it will lose the mouse. It is to be like a hen brooding an egg, the warmth being enhanced by the contact, for if she abandons (the egg), then it will not form a chick." *Tianmu Mingben zalu*, "Instructions to Followers," XZJ 122.724b4–6. "In the twenty-four hours of the day and in the four deportments, just make the *hwadu* the basis of your life and never be blind to it, examining it at all times, attending to the *hwadu*, placing it before your eyes. Be like a hen brooding an egg, keeping the warmth up continuously; or be like a cat catching a mouse, body and mind not moving, its eyes not off (the mouse) for a moment. Be unaware of whether the body and mind exist or not, with the mind's eye controlling the *hwadu* in one place, and simply in this way you will be alert and clear, and while clear be alert, investigating it in utmost detail. For example, be like a baby remembering its mother or like being starving and thinking of food or thirsty and thinking of water." *Taego eorok*, "Instructions to the Assembly," HBJ 6.676b16ff.

dog has no Buddha-nature,"[128] "the cypress tree in front of the courtyard,"[129] "three catties of hemp,"[130] and "a dried shit-scraper."[131] A hen brooding on an egg continues to warm it; a cat catching a mouse does not shift the focus of its eyes. When it comes to the starving thinking of food, the thirsty thinking of water, and a child remembering its mother, these all are manifestations from the true mind and not from the compulsively scheming mind. Therefore it says, "earnest." In investigating Seon there is no such thing as being able to thoroughly penetrate (the *gong-an*) without this earnest mind.

[14]

參禪, 須具三要. 一 有大信根, 二 有大憤志, 三 有大疑情. 苟闕其一, 如折足之鼎, 終成廢器.

You must have three essentials for the investigation of Chan. The first is that you must have the foundation of great faith. The second is that you must have a zealous determination. The third is that you must have the feeling of great doubt. If you omit one of these it is like breaking off the leg of a tripod, which ends up becoming a useless vessel.[132]

128 The first of the gong-an attributed to Zhaozhou Congshen (d. 897). It is also called "Zhaozhou's dog" or "the character *wu* of Zhaozhou." *Zhaozhou yulu in Guzunsu yulu* 13, XZJ 118.314a8.

129 See note 114.

130 A case presented by Dongshan Shouchu, disciple of Yunmen Wenyan. See *Dongshan Shouchu yulu in Guzunsu yulu* 38, XZJ 118.646a14ff, and *Wumenguan*, case 18, T 2005.48.295b4ff.

131 A round shit-stick. A *gong'an* presented by Yunmen Wenyan (864–949). Having a mind of discrimination that regards the Buddha and sentient beings dualistically blocks the attitude that tries to understand the fundamental source and is expedient Seon language for leading students to the ultimate realm. See *Yunmen guanglu* 1, T 1998.47.550b15; *Linji yulu*, T 1985.47.496c10, and *Wumenguan*, case 21, T2005.48.295c6.

132 The foundation of great faith is a firm faith that you will certainly attain the aim that is enlightenment if you study the *hwadu;* the zealous determination is the complete determination to smash and destroy the *hwadu*; and the feeling of great doubt is the entertaining of a fundamental

佛云,“成佛者, 信爲根本.” 永嘉云,“修道者, 先須立志.” 蒙山云,“參禪者, 不疑言句, 是爲大病.” 又云,“大疑之下, 必有大悟.”

The Buddha said, “The foundation for becoming a buddha is faith.”[133] The Great Teacher Yongjia said, “In the cultivation of the Way, you first need to establish a determination.”[134] Mengshan (Deyi) said, “In the investigation of Chan, it is a major fault not to doubt words and sentences.”[135] He also said,

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doubt about the *hwadu*, a term identical to the great ball of doubt. These words appear in the *Chanyao* of Gaofeng Yuanmiao: “If you are talking of really investigating Chan, you definitely need to be fully provided with three essentials. The first is that you must have the foundation of great faith. Clearly knowing this matter is like putting your seat on Mt. Sumeru. The second is that you must have a determination of great zeal. It is like meeting your father’s killer and out of revenge you directly wish to cut him in two with a single stroke. The third is that you need to have a feeling of great doubt. This is like doing the ultimate matter in secret, exactly at the time of wanting to reveal that which has not been revealed… .If you lack one of them, it will be for example like a tripod with a broken leg, in the end a useless utensil.” *Chanyao*, “Instructions to the Assembly,” XZJ 122.714a17ff.

133 “Faith is the origin of the Way and the mother of merit, which increases and grows all good dharmas.” Sixty-fascicle *Huayanjing* 6, T 278.9.433a26.

134 *Chanzong Yongjiaji*, T 2013.48.387c21.

135 This expresses that doubt is one of the essential elements in the investigation of *hwadu*. The words and sentences indicate the *hwadu*. The entirety of consciousness is to be committed to the *hwadu*. This means that after removing one by one each of the concepts that are adhered to and that had governed your own ordinary consciousness, you must doubt the *hwadu* without any gaps or interruptions. Doubt is not to believe in any object; it is not a function of the mind that thinks and discriminates in this way and that. This speaks of the core function that operates like a consuming flame until all discriminations concerning the *hwadu* are extinguished. In the sense that all phenomena, internal and external, are united into the one *hwadu* and form a mass of doubt into which no other thoughts at all can intrude, such doubt is called a ball of doubt. This is language mainly used before Mengshan by Yuanwu Keqin (1063–1125) and Dahui Zonggao (1089–1163). “One day he entered the abbot’s room, and the Elder Reverend (Yuanwu Keqin) said, ‘You also do not change yourself to arrive at this state. Alas! Once you have died you cannot live (again). To not doubt the words and sentences (of the *huatou*) is a major fault. Haven’t you heard it said, “To release your grip while hanging over a cliff is your own responsibility. If after your life (thoughts) has ended and you (your thoughts) are restored to life, no one can cheat you any more (i.e., you have understood the *huatou*’s words properly).” You should believe that there is such a logic.’ ” *Dahui yulu* 17, T 1998A.47.883a20–24. This is also in the evaluation of case 41 of the *Biyanlu*: “Why did

"With great doubt you are certain to have great enlightenment."[136]

[15]

日用應緣處, 只擧狗子無佛性話. 擧來擧去, 疑來疑去, 覺得沒理路, 沒義路, 沒滋味, 心頭熱悶時, 便是當人, 放身命處, 亦是成佛作祖底基本也.

Wherever daily activities correspond to the objects, simply raise the story (*hwadu*) of a dog has no Buddha-nature. Raise it coming and going, doubt it coming and going, and when you are aware that the path of (seeking via) reason has disappeared, the path of meaning has disappeared, and that there is no taste,[137] and the mind is anxious and depressed,[138] then that is when

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Yuanwu (Keqin) regard not doubting the words and sentences (of the *huatou*) to be a major fault? It was because not doubting is due to not believing, and if you do not believe by what means will you gain entry (to enlightenment)! Believe and after that doubt, and after doubt you will truly arrive at the stage of not doubting." *Yuzhi jianmo bianyilu* 5, XZJ 114.441b15ff. "Brothers, if for ten years or twenty years, or even a lifetime, you cut off the world and forget conditions, and solely illuminate this matter (of original endowment), and you cannot break through, where then does the illness reside? As a training monk of the original endowment, try to pick it out….Is it not (because) you did not doubt the words and sentences (of the *huatou*)? Is it not that you think you have gained what you have not gained, and not regard that you have realized what you have yet to realize?" *Chanyao*, "Instructions to the Assembly," XZJ 122.712b9–14.

136 These words also are those of Dahui Zonggao, and although later they were quoted by various Chan masters, there is no authority that Mengshan said them.

137 "There is not taste": meaning no taste at all. In the sense that there is not the slightest clue to grasp for via discrimination in the *hwadu*, this is a term that expresses the constitutional attribute of the *hwadu*. It has the same meaning as "tasteless," "clueless," and "nothing to be grasped." It describes the state that has no space for discrimination via any means, that cuts off any taste of emotion or concepts such as exist and not exist.

138 Although in your mind there is something desired, it does not go as you would wish, so you are anxious. Although you try to speak about it, the words will not come out, and you are distressed and in a state of unease. "In the past Yunfeng (Wen)yue remembered the great virtuoso Linji (who asked), 'What is the great intention of the Buddha-dharma?' asking it three times and being beaten three times, and he knew (the story of) Chan Master Shan of Jinluan and (Shou) zhi of Dayu.

the said person abandons his life,[139] and it also is the basis for becoming a buddha and becoming a patriarch.[140]

僧問趙州, “狗子還有佛性也無?” 州云, “無.” 此一字子, 宗門之一關, 亦是摧許多惡知惡覺底器仗, 亦是諸佛面目, 亦是諸祖骨髓也. 須透得此關然後, 佛祖可期也. 古人頌云, “趙州露刃劒, 寒霜光焰焰. 擬議問如何, 分身作兩段.”

A monk asked Zhaozhou, “Does a dog have a Buddha-nature?” Zhaozhou said, “It does not (*mu*).” This one character is the number one barrier of the lineage gate,[141] and is also a weapon that breaks innumerable bad knowing and false awareness,[142] and also the face of the buddhas and also the bone-marrow of the patriarchs. Only after you have penetrated this barrier is there a promise that you will be a buddha and patriarch.[143] A hymn by an ancient says, “The naked sword-blade of Zhaozhou! Its frosty, cold

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As a result he was anxious and tongue-tied, and before the bud of a thought (could be produced), he was already firmly captured by Dayu('s words).” *Yanqi Heshang yulu,* “Instructions to Deacon Yin,” XZJ 121.297b12ff. The source of this expression of being anxious and tongue-tied is in the “Shuer” chapter of *Lunyu*, VII.viii: “If a student is not anxious (to learn something) I will not reveal it to him; if he is not trying to speak (of his question) I will not break (that silence). When I present one corner and he cannot in turn show (the other three corners), I will not teach him again.” See also translation in James Legge, trans., *The Chinese Classics*, 2nd ed., rev., 7 vols. (Oxford: Clarendon Press, 1939), vol. 1, p. 197.

139 This means when you reach the culmination of your study of the *hwadu*, just before you break through it, this is the site of the final match. Even in that ultimate realm, in order to smash through the *hwadu* to the very end, you must hold on to the *hwadu* unceasingly, without interruption.

140 Sentences that appear in Dahui Zonggao's *Shuzhuang:* “When you raise the *huatou,* you do not need to use any of the many tricks, but simply in the actions of walking, standing, sitting, and reclining, do not allow any gaps or interruptions, and in the states of happiness, anger, sorrow, and delight, do not produce any discrimination, but take it up coming and going, and when you are aware that there is no path of (seeking via) reason and that there is no taste, and the mind is anxious and depressed, then that is where the said person abandons his life.” T 1998A47.933c1–5.

141 “Just this one character *wu* is the number one barrier-gate of the lineage-gate.” *Wumenguan*, case 1, “Zhaozhou's Dog,” T2005.48.292c27.

142 See *Shuzhuang* (*Dahui shu*), “Reply to Palace Secretary Fu,” T 1998A.47.921c8–9.

143 *Wumenguan*, case 1, “Zhaozhou's Dog,” T 2005.48.292c28.

light glistens. Were you to ask about what it means, your body will be split into two halves."[144]

[16]

話頭, 不得擧起處承當, 不得思量卜度, 又不得將迷待悟. 就不可思量處思量, 心無所之, 如老鼠入牛角, 便見倒斷也. 又尋常計較安排底, 是識情, 隨生死遷流底, 是識情, 怕怖樟惶底, 是識情, 今人不知是病, 只管在裏許, 頭出頭沒.

You must not try to be enlightened by only raising up the point of the story; it must not be thought about and pondered, and also you must not hold onto a delusion and wait for enlightenment.[145] If you reach the unthinkable place and you (further try to) think, your mind will have nowhere to go, being like an old mouse that has entered a (mousetrap made of) ox horn,[146]

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144 This is a hymn made in reply to a student who had asked about the meaning of the character *wu* of Zhaozhou that Wuzu Fayan had raised. See *Wuzu Fayan yulu*, T1995.47.666c1, and *Liandeng huiyao* 6, XZJ 136.531b12. This indicates the discrimination that approaches and anticipates the content sought for in the words, "What is the meaning?" This is the meaning of smashing through the character *wu* that must cut off such discrimination. You can ask no more and reply no more about the character *wu*, and you cannot make any discrimination concerning it such as is good or bad, exist or not exist. These are words raised as an expedient means to lead you to that state.

145 "To hold onto delusion and wait for enlightenment" is also written "to hold onto the mind and wait for enlightenment" or "the mind of waiting for enlightenment," "the mind of seeking enlightenment," "the mind of waiting for the realization of enlightenment." This means the state that has the vague expectation that sometime in the future you will gain enlightenment, and this is one of the ten types of faults that occur when you are studying the *hwadu* of the character *wu*. *Dahui yulu* 19, T 1998A.47.891b29, says, "while grasping delusion and waiting for enlightenment," and Jinul in his *Susimgyeol,* T2020.48.1006c28, expresses this fault with the words "holding on to delusion and waiting for enlightenment." Jinul took this to the most fundamental of the ten types of faults, as mentioned in *Ganhwa gyeoruinon,* HBJ 4.732c13. Zonggao wrote in "Reply to Vice-Director Zeng," "This, as it is the mind that seeks enlightenment, which is suddenly released before you, becomes a hindrance for you, and is due to no other matter." *Shuzhuang,* T 1998A.47.917c8–9.

146 The mouse going into a mousetrap made of ox horn is an oblique reference to the situation where it cannot move its body, and so is a metaphor for the state of taking up a *hwadu* and doubting it, and all paths for seeking via thought and discrimination are cut off.

which then is stuck there headfirst.[147] Also the constant deliberation and ordering is conscious thought, and being swept along following life and death is conscious thought, and being afraid and frightened is conscious thought, but present-day people do not know this fault, and it only appears and disappears inside this.[148]

話頭, 有十種病. 曰意根下卜度, 曰揚眉瞬目處探根, 曰語路上作活計, 曰文字中引證, 曰舉起處承當, 曰颺在無事匣裏, 曰作有無會, 曰作眞無會, 曰作道理會, 曰將迷待悟也. 離此十種病者, 但舉話時, 畧抖擻精神, 只疑是箇甚麼.

There are ten kinds of faults for the points of stories (*hwadu*):[149] to ponder it with the faculty of intention (*manas*); to estimate (subtle movements of the mind such as) where you raise eyebrows and blink eyes; to seek your livelihood on the path of language; to draw evidence from writings; to try to be enlightened only where it is raised up; to toss it away into a casket of no concerns; to make understanding (of it in terms) of (it as) existence or non-existence; to make an understanding of (it as) the truly non-existent; to make an understanding of it as reason; and to hold onto delusion and wait to be enlightened. Those who are divorced from these ten kinds of faults, when they simply raise the story, they remove the spirit (of troubles) and just doubt, "What is this?"

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147 "Your mind has nowhere to go" is a phrase used by Dahui Zonggao. In his "Reply to Drafter Lu," he wrote, "Firstly, you must not try to be enlightened (by just) raising up (the *huatou* without doubt), and also you must not think about and ponder it. If you simply apply your mind to the unthinkable place and you (still try to) think, your mind will have nowhere to go, (and will be like) an old mouse that has entered an ox horn and then is stuck there." *Shuzhuang* 28, T 1998A.47.930a17–19.

148 Again a quote beginning "Also constant" of the *Shuzhuang*, T 1998A.47.918a1–3.

149 Dahui in his "Reply to Secretary Fu" presents eight faults that you must not fall into when investigating the *huatou* of the character *wu*. Here Seosan has added two to make ten as Bojo Jinul had done. See *Seon-gyeoseok* note 789.

[17]

此事, 如蚊子上鐵牛, 便不問如何若何, 下嘴不得處, 棄命一攢, 和身透入.

This matter[150] is like a mosquito on an iron ox,[151] which does not ask what it is like but where it cannot put down its sting,[152] it throws away its life at one thrust, so that its entire body penetrates through.[153]

重結上意. 使參活句者, 不得退屈. 古云, "參禪, 須透祖師關,妙悟, 要窮心路絶"

I again conclude the meaning of the above, which is to make those investigating the live sentence not retreat. A person of the past said, "If you investigate Chan, you must penetrate through the barrier of the patriarchal teacher; if you are to be marvelously enlightened, you must probe where the path of the mind is eliminated."[154]

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150 Meaning the matter of the original endowment.

151 A mosquito mistakes on iron ox for a true ox, rests on it, and applies its sting trying to withdraw blood. A metaphor for the state of not being able to comprehend at all through any teachniques such as letters, theories, or discriminative thought, and for the *hwadu* itself. See "Biography of Weishan Lingyou" in *Jingde chuandenglu* 9, T 2076.51.265b22; *Yuanwu yulu* 13, T 1997.47.772a26; and *Dahui yulu* 16, T 1998A.47.881b18.

152 "No place to put your feet" and "nowhere to use your hands" are similar phrases. This is a metaphor for the realm in which there is nowhere to penetrate into even with words or discrimination, just as there is no such place even though the mosquito tries to bite the iron ox's back here and there. These are metaphorical expressions for the fundamental qualities of the *hwadu* and for the situation immediately before the *hwadu* is fully matured and broken through.

153 Similar sentences can be seen in the "Biography of Weishan Lingyou" in *Jingde chuandenglu* 9, T 2076.51.265b22; *Yuanwu yulu* 13, T 1997.47.772a26; *Dahui yulu* 16, T 1998A.47.881b18; *Mi'an yulu*, T 1999.47.974c17. The content of Gaofeng Yuanmiao's *Chanyao* at XZJ 122.714a5–6 is similar.

154 Words of Wumen Huikai in *Wumenguan*, case 1, "Zhaozhou's Dog," T 2005.48.292c25–26.

[18]

工夫, 如調絃之法, 緊緩得其中, 勤則近執着, 忘則落無明.惺惺歷歷, 密密綿綿.

Study is like the method of tuning stringed instruments; the tension should be midway between the taut and the slack, so if you are too diligent then you will easily become attached; if you are neglectful you will fall into ignorance. While being alert and clear (about the *hwadu*), (you must be) meticulous and persistent.[155]

彈琴者曰, "緩急得中然後, 清音普矣." 工夫, 亦如此, 急則動血囊, 忘則入鬼窟, 不徐不疾, 妙在其中.

Lute players say, "The tension is to be midway between the taut and the slack, and only then do the pure sounds spread." The same applies to study, so if you are impatient, you will become impetuous; if you are neglectful, you will enter the cavern of the demons,[156] so do not be slow and do not be fast,

155 "Try to study it like this. No matter whether you are enlightened or not enlightened, stop the mind being anxious and do not feel impatient. Also, you must not let (the mind) go loose. Just as with the method of tuning stringed instruments, if you get the tension correct, then the tune will complete itself." *Shuzhuang* 29, "Reply to Supervisor of Affairs Lin," T 1998A.47.936b25–26. "The master (Weikuan) said, 'Ordinary people are ignorant and the (followers of) the two vehicles are attached. If you divorce yourself from these two faults you are called a true practitioner. A true practitioner must not be (too) diligent and must not be neglectful. If you are diligent you are close to attachment; if you are neglectful you fall into ignorance. These are the mental essentials." *Jingde chuandenglu* 7, "Biography of Weikuan," T 2076.51.255b6–8. On one hand, such an idea is a forgetfulness that is like falling into a depression (*styāna*); on the other hand, an obsessive concentration (on a point) is like a distraction, and corresponds to a method that throws off everything. "Do not be forgetful as with a decayed mind; do not hold onto the mind in (excessive) concentration. Just examine the (*hwadu*) of a dog has no Buddha-nature most clearly. Do not make views of it has or has not, do not create the understanding that it is truly non-existent." *Jin-gak eorok*, "Instructions of His Eminence Jongmin," HBJ 6.25c5ff.

156 A metaphor for a meditation that lacks wisdom or a feeling of life. It means a mind that only keeps to calm, a state that lacks a power of application, depression. "Even now the followers of silent illumination (meditation) sit for long years in the cavern of the demons." *Dahui yulu* 6, T 1998A.47.836b3.

for the marvelous resides in the moderate.

[19]

工夫, 到行不知行, 坐不知坐, 當此之時, 八萬四千魔軍, 在六根門頭伺候, 隨心生設, 心若不起, 爭如之何!

Even though the study (of the *hwadu*) is mature and you reach (a state wherein) you walk without knowing you are walking and you sit without knowing you are sitting, it is exactly then that the army of the 84,000 *māra* wait upon (the mind) at the entrances to the six sense faculties,[157] and in accordance with your mind, they produce schemes. If the mind is not activated, how can they do anything?[158]

魔者, 樂生死之鬼名也, 八萬四千魔軍者, 乃衆生八萬四千煩惱也. 魔本無種, 修行失念者, 遂派其源也. 衆生順其境故, 順之; 道人逆其境故, 逆之. 故云, 道高魔盛也. 禪定中, 或見孝子而斫股, 或見猪子而把鼻者, 亦自心起見, 感此外魔也. 心若不起, 則種種伎倆, 翻爲割水吹光也. 古云, "壁隙風動, 心隙魔侵."

Māra is the name of a demon that enjoys birth-and-death, and the army of 84,000 *māra* is the 84,000 frustrations of sentient beings. Although *māra* originally lack their own seeds, people who lose mindfulness[159] in their cultivation of practice will thereupon split up their source (by their thoughts scattering).[160] Because sentient beings conform to these percepts (objects

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157 Entrances to the six sense faculties; the entrances of the eyes, ears, nose, tongue, body and mind into which all percepts enter. These are compared to gates.

158 See Gaofeng Yuanmiao, *Chanyao*, XZJ 122.706a18–707a6.

159 S. *sāti*. A function that concentrates the attention, without distraction and depression. Here it is the mindfulness of the single mindfulness of the *hwadu* that has no thoughts other than holding onto the *hwadu*.

160 "The heavenly *māra* and the non-Buddhists originally lack these seeds, and in their cultivation

of perception), they obey them. Because people of the Way oppose these percepts, they oppose them. Therefore it is said, "(When) the Way is elevated the *māra* flourish."[161] If in meditation you see a mourner slash your leg, or see a pig and hold your nose, these also are views you have produced from your own mind and they influence these external *māra*.[162] If the mind is not produced, all their tricks become (as useless as) cutting water and blowing on light. An ancient said, "The wind moves in the cracks in the wall; the *māra* invade through the cracks in the mind."[163]

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of practice lose mindfulness. Consequently they split up their source. Therefore, know that if you have an iota of views that simply have something to value or to rely on, that establish knowing and understanding, that have not been eliminated, then you will become a non-Buddhist." *Zongjinglu* 46, T 2016.48.689b5–7.

161 "So fear that when the Way is elevated the *māra* will flourish and that there will be many conforming and opposing (percepts). If you can manifest correct awareness, none of these (*māra*) can remain as obstacles." *Zuochanyi* in *Chixiu Baizhang qinggui*, T 2025.48.1143a18–19.

162 "In the past a Chan master was sitting (in meditation) in the mountains, when he saw a mourner carrying a corpse, which he placed in front of the master. He lamented, 'Why have you killed my mother?' The Chan master knew he was a *māra*, thinking, 'This is a *māra* percept. If I take an axe to chop it, it is possible that I will not attain liberation.' Then he took an axe from on a pillar and chopped him once. The mourner ran off. After (the Chan master) woke (from the trance) there was moisture on his leg, and when he looked he saw blood, not expecting that he had cut himself. So when you are sitting properly in meditation, views rise in the mind and subsequently influence the coming of the external *māra* to enter people's minds and operate, and yet you do not know they are all due to your own mind. Or should you sing and dance for no reason, that is originally a shadow of your own mind. Therefore know that if you realize that these are only the mind, the percepts disappear of themselves, so where beyond the mind are there percepts of the *māra*? Again, in the past a Chan master was sitting (in meditation), and at that time he saw a pig come in front of him. The master took it to be a *māra*. So he slowly led the pig by the snout and shouted out, 'Bring a light.' And the (other monks) saw the Reverend was grabbing his own nose and shouting, and they clearly knew this was due to the transformations of the mind. Why do these *māra* affairs (occur) when you are simply cultivating correct samādhi? As a sutra says, '(When) your mind is not clear it will recognize a bandit as your son.'" *Zongjinglu* 29, T 2016.48.587a8–20.

163 This may have been based on a commentary on the *Dasheng Qixinlun* by Changshui Zixuan: "The bodhisattva King Sanxiangji said, 'There was a bhikṣu whom the *māra* wished to delude, but over seven thousand years they were not able to do so. Why? Because the bhikṣu did not produce the mind. He was just like a room closed tight that the wind could not enter. Because the entry by the

[20]

起心是天魔, 不起心是陰魔, 或起或不起, 是煩惱魔. 然我正法中, 本無如是事.

Giving rise to the mind is the heavenly *māra*; not giving rise to the mind is the skandha *māra*, and sometimes giving rise and sometimes not giving rise to the mind is the frustration *māra*. But in our Correct Dharma originally there are no such matters.[164]

大抵, 忘機是佛道, 分別是魔境. 然魔境夢事, 何勞辨詰!

In general, forgetting the function (of the mind)[165] is the Buddha's Way; discriminations are the *māra's* percepts.[166] But the *māra's* percepts are dreamlike matters, so why struggle to distinguish and investigate them?

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wind was possible because of holes and cracks, that the *māra* can do so is due to activating the mind." *Qixin lunshu bixiao ji* 19, T 1848.44.402b6–9.

164 These are words of Dazhu Huihai, who inherited Mazu Daoyi's dharma. The heavenly *māra,* the skandha *māra,* and the *kleśa māra* belong to the four *māra* or the five *māra* or the ten *māra*. S. *deva-māra* (heavenly *māra*) is also called the *paranirmitavaśavarti deva* or *maheśvara*, and he is the *paranirmitavaśavarti deva* (a god of the sixth heaven or highest of the heavens of desire) as he interferes with people when they are trying to practice good deeds. The skandha *māra* are seen as the *māra* of the five skandha of matter, sensation, conception, functioning, and consciousness. The kleśa *māra* are seen as the *māra* of the frustrations. The *maraṇa māra* or *māra* of death are not mentioned here. "The senior monk Hui who lectures on *śamatha-vipaśyana* asked, 'Chan Master, can you distinguish the *māra*?' The master said, 'Giving rise to the mind is the heavenly *māra*, not giving rise to the mind is the skandha *māra,* and sometimes giving rise and sometimes not giving rise to the mind is the frustration *māra*. In our Correct Dharma there is no such affair." *Jingde chuandenglu* 28, "Biography of Reverend Huihai," T 2076.51.442a12–15.

165 Forgetting the function: forgetting yourself and becoming mindless. The *ki* (C. *ji*) are the various functions of the mind beginning with discrimination.

166 Words of Huangbo Xiyun (d. 850). "Therefore it is said, 'Seeing and hearing are like optical illusions, knowing and feeling are (functions of) sentient beings.' In the gate of the patriarchal teachers they only value ending the functions (of the mind) and forgetting views. Therefore, if you forget the functions of the mind, the Way of the Buddha flourishes; if you discriminate, the army of the *māra* flares up.'" *Wanlinglu*, T 2012B.48.384b12–15.

[21]

工夫, 若打成一片, 則縱今生透不得, 眼光落地之時, 不爲惡業所牽.

If (in) study (the *hwadu*) is formed into a whole (ball of doubt),[167] then even though you cannot penetrate (the *gong-an*) in this life, when the light of your eyes falls to earth,[168] you will not be dragged down by evil karma.[169]

業者無明也, 禪者般若也, 明闇不相敵, 理固然也

Karma is ignorance; Seon is prajñā. Light (prajñā) and dark (ignorance) are not enemies, in principle this is truly so.

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167 "Formed into a whole": This is the *hwadu* being a ball (having no room for any discrimination to be attached), as a *hwadu* consisting of all things internal and external, not just the body and mind. This is the realm of the silver mountains and iron walls that cannot be comprehended by any further techniques of knowledge. "When studying and examining that *huatou*, be courageous and fierce (in determination) bodily and mentally, and if they form into a whole, it will be just like silver mountains and iron walls. Once they have formed into a whole, the body and the mind, the person and his environment, will form into a mutual mergence, and will not allow any object of knowing. However, should you know that it is a whole, then that is still in two or three parts, so how can it be the principle of mergence?" *Tianmu Mingben zalu,* "Instructions to Man of Chan Xiong," XZJ 122. 764a11–14.

168 These words describe the appearance of a person who is at the moment of death.

169 This is the same as the following idea of Dahui Zonggao. "Simply do not allow any interruption (to the doubting of the *huatou*) in any moment, no matter whether you have gained (strength) or not. Even though you have had no connections with prajñā in the past, and have not gained the penetration (of enlightenment) in this life, when you are about to die, you will also not be dragged down by evil karma." *Dahui yulu* 20, "Instructions to Person of the Way Zhenru," T 1998A.47. 895a17–19.

[22][170]

大抵參禪者, 還知四恩深厚麼? 還知四大醜身念念衰朽麼? 還知人命在呼吸麼? 生來値遇佛祖麼? 及聞無上法, 生希有心麼? 不離僧堂, 守節麼? 不與鄰單, 雜話麼? 切忌鼓扇是非麼? 話頭十二時中, 明明不昧麼? 對人接話時, 無間斷麼? 見聞覺知時, 打成一片麼? 返觀自己, 捉敗佛祖麼? 今生決定續佛慧命麼? 起坐便宜時, 還思地獄苦麼? 此一報身, 定脫輪廻麼? 當八風境, 心不動麼? 此是參禪人, 日用中, 點檢底道理. 古人云, "此身不向今生度,更待何生度此身?"

In general, investigators of Seon! Do you know the depth and affection of the four favors?[171] Do you know that the filthy body of the four elements[172] decays and rots moment by moment? Do you know that human life depends on breathing? Do you know that since you were born you have encountered buddhas and patriarchs? And have you heard the supreme Dharma and produced the mind that rarely exists? Do you keep the rules (of meditation) and not leave the monk hall? Do you refrain from making idle chatter with your neighbors?[173] Do you absolutely shy away from fanning up (questions of) right and wrong? Do you keep the topic of the story (hwadu) brilliantly clear and not out of consciousness twenty-four hours a day? Even when you are engaged in a talk with a person, are there no interruptions (to your investigation of the hwadu)? When you see, hear, are aware and know, are they formed into one whole (with the hwadu)? When you are examining

170 Here are presented in detail items that investigators of *hwadu* should examine themselves on. While following the preachings of Taego Bou, Seosan has slightly amended them and added several items. See *Taego eorok*, "Instructions to the Assembly," HBJ 6.676c14–677a11.

171 These are the four favors in the *Dasheng bensheng xindi guanjing* 2, T 159.3.297a, which gives the favors from parents, sentient beings, the king, and the three jewels of Buddhism. The *Zhengfa nianchujing*, T 721.17.359b14ff., divides them into the favor from mother, from father, from the Tathāgata, and from the teacher who preaches the Dharma.

172 The four elements that constitute all matter: earth, water, fire, and wind.

173 In the monk halls of Seon teaching monasteries, each monk had an alloted place (*dan*). Here they meditated, worshipped, and slept. Also called the *danwi* or *gwaetapdan*.

yourself,[174] are you captured by (thoughts of) the buddhas and patriarchs? In this life do you certainly continue the Buddha's wisdom-life?[175] When you rise and sit at ease, do you think of the sufferings of hell?[176] In this single body of recompense, do you definitely cast off reincarnation? Is your mind unmoved when meeting the percepts of the eight winds?[177] The above are the principles of the Way to be examined by an investigator of Seon in the midst of daily life. An ancient said, "If in this life your body is not liberated, then how many lives will you have to wait to liberate this body?"[178]

四恩者, 父母君師施主恩也. 四大醜身者, 父之精一滴, 母之血一滴者, 水大之濕也; 精爲骨, 血爲皮者, 地大之堅也; 精血一塊, 不腐不爛者, 火大之暖也; 鼻孔先

174 Literally, reverse examination, meaning to examine back on yourself; also called detailed examination. This is the most important essential of mindfulness of Buddha and of *hwadu* study; looking back and examining yourself without interruption for even a moment.

175 The life of wisdom or a lifelike wisdom. The wisdom of the Buddha is like a breath that gives life to sentient beings, and so it is called "wisdom-life." It means in particular the wisdom that is the basis of the dharmakāya.

176 This is placed earlier in the sequence than in the 1569 *eonmun* text.

177 P. *aṭṭhalo-kadhammā*. The eight kinds of consciousness or dispositions that move the human mind are compared to wind. Also called "eight dharmas" or "eight worldly winds." These are gain (P. *lābha*), loss (P. *alābha*), eulogy (P. *yaso*), defamation (P. *ayaso*), praise (P. *pasaṃsā*), slander (P. *nindā*), bliss (P. *sukha*) and sorrow (P. *dukkha*). Of these, the four of gain, eulogy, praise, and bliss are the four favorable (winds); loss, defamation, slander, and sorrow are the four contrary (winds). The *Dasheng bensheng xindi guanjing qianzhu* 6, XZJ 34.382a17ff., has, "The eight dharmas are the eight winds, which are gain, loss, eulogy, defamation, praise, slander, bliss, and sorrow. These eight dharmas are what the world loves and hates, and they can fan and move people's minds, so they are called winds. Should the mind have a master in control, you can peacefully remain with the Correct Dharma and not be disturbed or deluded by love and hate, and then the eight winds cannot affect you." See also *Zengyi Ahanjing* 39, T 125.2.764b14ff., and *Fahua wenjujing* 1, T 1719.34.168b19ff.

178 A line that appears in *Dongshan yulu*, T 1986A.47.516b23; *Sixin Xin Heshang yu* in *Xu guzunsu yuyao* 1, XZJ 118.862a10; and *Lianzong baojian* 5, T1973.47.328b24. "A human body is hard to obtain, the Buddha-nature is difficult to encounter, so if this body is not liberated in this life, how many more lives will you have to wait to liberate this body?" *Shuzhuang* 30, "Reply to Grand Councilor Tang," T 1998A.47.942a21–22.

成, 通出入息者, 風大之動也. 阿難曰, "欲氣麤濁, 腥臊交遘." 此所以醜身也. 念念衰朽者, 頭上光陰, 刹那不停, 面自皺而髮自白, 如云, "今旣不如昔, 後當不如今." 此無常之體也. 然無常之鬼, 以殺爲戲,實念念可畏也. 呼者, 出息之火也; 吸者, 入息之風也, 人命寄托, 只在出入息也. 八風者, 順逆二境也. 地獄苦者, 人間六十劫, 泥犁一晝夜, 鑊湯爐炭劍樹刀山之苦, 口不可形言也. 人身難得, 甚於海中之鍼, 故於此愍而警之.

The four favors are the kindnessess of the parents, the ruler, the teachers, and the benefactors. What is the filthy body of the four elements? A drop of the father's semen and a drop of the mother's blood are the moisture of the water element. The semen becomes the bones, the blood the skin, which is the hardness of the earth element. The single lump of the semen and blood that does not corrupt and does not rot is the warmth of the fire element. The nostrils are formed first,[179] and the passing of the breath in and out is the movement of the wind element. Ānanda said, "The vitality of desire is coarse and turbid, (the body) a mixture of the stinking and the fetid. This is the reason for the filthy body."[180] The decaying and rotting moment by moment is time passing from the beginning, not stopping for an instant, your face wrinkling by itself and your hair whitening by itself. It is said, "Just as now you are not the same as in the past, then later you will not be like you are at present."[181] This is the body of impermanence. And so the demon called impermanence delights in killing, and truly you should be afraid moment by moment. Inhalation is the (energy of) the fire of the breathing

179 "When people are in the womb, the nose is formed first. Therefore they call the first ancestor the nose ancestor." From the dictionary *Zhengzitong*.

180 From the *Shoulengyanjing* 1: "Ānanda informed the Buddha, 'I saw the thirty-two attributes of the Thus Come that were surpassingly marvelous and absolutely special, your corporeal form shining through, just like a crystal. I always thought to myself that these attributes were not produced out of desire and love. Why? (Because) the energy of desire is coarse and turbid, (the body is) a mixture of the stinking and fetid, with pus and blood intermixed, so that one is unable to produce the surprisingly pure and marvelously bright cluster of purplish golden light (of a Buddha's body).' " T 945.19.106c21–26.

181 *Congyonglu*, case 35, "Capping Phrase," T 2004.48.260b22, has the same sentence.

out; exhalation is the wind of breathing in. Human life is reliant only on the exhalation and inhalation of breath. The eight winds are the two percepts, favorable and contrary. The sufferings of hell for a day and night in the niraya (hell)[182] are the (same as) sixty eons of human (life), and so the sufferings of the boiling cauldrons and the coals of the furnaces, the trees of swords and mountains of blades[183] are indescribable. Because being born in a human body is more difficult than obtaining a needle out of an ocean,[184] take pity on this and be warned.

評曰 上來法語, 如人飲水, 冷暖自知. 聰明不能敵業, 乾慧未免苦輪. 各須察念, 勿以自謾.

Evaluation: The above Dharma talk is like a person who drinks water and so knows from personal experience whether it is cold or warm.[185] The intellect cannot oppose karma,[186] and you will not escape the cycle of

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182 *Niraya* or *naraka* both mean hell.

183 Boiling cauldrons is the hell of suffering by living in a boiling pot; furnace coals are the hell of suffering by falling into a brazier of red, hot charcoal fire; the sword trees are the hell where you suffer by falling onto a mountain where trees stand thickly, all their leaves being swords; the sword mountain is a hell where you suffer by falling onto a mountain of swords facing the sky and are impaled on them.

184 The *Zhaoriming sanmeijing*, T 638.15.547a5ff., says, "If you make an error once and are forever in disagreement with the Dharma, then we will not be able to meet even after billions of eons, just like a needle that has fallen deep into the great ocean. Can it be easily attained, no matter how repeatedly you search for it?"

185 Meaning if you taste the water directly to see if it is hot or cold, you will naturally know. As enlightenment is a personal experience, this is a metaphor meaning that you can only clarify this indirectly, no matter what explanation you make. That is, you can only know the words of the recorded sayings and sutras that relate the experiences of the saints by reaching that state yourself.

186 "An intelligent and sharp person is mostly hindered by his intellect. For that reason, his eye of the Way is not opened, and wherever he goes he gets bogged. From time without beginning, sentient beings are servants to the mind, manas, and consciousnesses, and so drift through birth-and-death, and to become happy, they must cut (the intellect) in half with one sword stroke, and must have

suffering (of rebirth) via dry insight.[187] Each (of you) should examine your thoughts, so as not to deceive yourself.

[23]

學語之輩, 說時似悟, 對境還迷, 所謂言行相違者也.

Although the group that only studies language[188] appears to be enlightened when they preach, they are still confused when encountering percepts. This is called the contradiction of words and deeds.

此, 結上自謾之意. 言行相違, 虛實可辨.

This concludes the meaning of the above about self-delusion. You can distinguish falsity and truth in the contradiction of words and deeds.

[24]

若欲敵生死, 須得這一念子, 爆地一破, 方了得生死.

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eliminated the path of the mind, manas, and consciousnesses, and only then have a little correspondence (with the original endowment)." *Shuzhuang,* "Reply to Instructor Wang," T 1998A. 47.934b20–27.

187 "Dry insight," S. *śukla-vidarśāna, tarka.* Although you have various kinds of understanding, this is the state of not having cultivated genuine samādhi. The stage of having such insight is called the stage of dry insight. It is called "dry" because it has not been enriched by the water of principle of the Dharma nature. See "Biography of Dada Wuye," *Jingde chuandenglu* 28, T 207651.444c17; *Liandeng huiyao* 5, "Chapter on Dada Wuye," XZJ 136.506a3.

188 "Since it is a wonderful thing made by divine powers, it has nothing to do with our matter (of the original endowment). If you are of the group that only studies language and do not reflect on yourself, the knowledge will be wrong, and will just be (like) plucking flowers in space and grasping the moon in the waves, so how will you obtain the power of the mind?" *Jingde chuandenglu* 20, "Biography of Chan Master Huanchang of Ruilong," T 2076.51.367b18–20.

If you want to oppose birth-and-death, you must explosively smash it once[189] with this single thought,[190] and then you can end birth-and-death.[191]

爆, 打破漆桶聲. 以打破漆桶, 然後生死可敵也. 諸佛因地法行者, 只此而已.

Explosive is the sound of smashing the lacquer pail,[192] and only after you have smashed the lacquer pail can your birth-and-death be opposed. The Dharma that the buddhas practice on the causal ground is just this.

[25]

然, 一念子爆地一破, 然後須訪明師, 決擇正眼.

However, having smashed through once in a thought moment, you must then visit the enlightened master, who will settle whether you have a correct eye.[193]

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189 The destruction of the blocking hindrances at once explosively. It describes the condition of smashing through the *hwadu* you were studying in a moment. "Like a demon protecting a corpse, you should protect (*the hwadu*) coming and going, and if the ball of doubt abruptly explodes in a sound, you will only alarm heaven and move earth, so be diligent and work at it." *Chanyao*, "Instructions to the Assembly," XZJ 122.707a9–10.

190 "With this single thought." The *hwadu* is only the single-thought *hwadu*. When studying, you must not investigate any other thought than the *hwadu*. Therefore it says "single thought."

191 "If you want a shortcut to understanding, you should gain that explosive breakthrough in a moment, and then you can attain (understand) birth-and-death, which is called entrance via enlightenment." *Shuzhuang,* "Reply to Palace Secretary Fu," T 1998A.47.921c2–3.

192 "Lacquer pail": jet-black bucket. Although it usually indicates a stupid person who does not know the principle of things, here this is a metaphor for the *hwadu* that has no place for grasping and that cuts off all discriminations.

193 "If you really reach this field, unexpectedly ignorance is smashed, and suddenly you are greatly enlightened. After enlightenment you should meet a lineage master of the original color and decisively select the ultimate (to see if your enlightenment is genuine). If you do not see the lineage master (for an examination), then it is six of one and half a dozen of the other, and you will become

此事, 極不容易, 須生慚愧, 始得. 道如大海, 轉入轉深, 愼勿得小爲足. 悟後若不見人, 則醍醐上味, 翻成毒藥.

This matter is not easy in the extreme, so you must be humble. The Way is like the great ocean; the further in you go the deeper it gets, so take care not to be satisfied with a small gain. After you are enlightened, if you do not see the man (Seon master), the best-tasting ghee turns instead into a poison.

[26]

古德云, "只貴子眼正, 不貴汝行履處."

An ancient virtuoso (Weishan) said, "I only value the correctness of your eyes, I do not value what you practiced."

昔仰山答潙山問云, "涅槃經四十卷, 總是魔說." 此, 仰山之正眼也. 仰山又問行履處, 潙山答曰, "只貴子眼正." 云云. 此所以, 先開正眼而後說行履也. 故云, "若欲修行, 先須頓悟."

In the past Yangshan[194] answered Weishan's question, saying, "All of the forty fascicles of the *Nirvana Sutra*[195] are the preachings of the *māra*." This was Yangshan's correct eye. Yangshan also asked about where he had

a māra." *Taego eorok* 1, HBJ 6.678b16ff. "Therefore it is said, 'In investigating Chan you must be enlightened, and once enlightened you must meet the man (to examine you).' If you do not seek a clear-eyed lineage master for confirmation, it is just like reading books, understanding them, and passing (the exams), but you cannot convert that into an official post." *Yuanan Puning yulu* 1, XZJ 123.14b5ff.

194 Yangshan Huiji (803–887), teacher of Weishan Lingyou (771–853). He received the teachings on the circle from Nanyang Huizhong via Tanyuan Yingzhen.

195 The translation of the *Mahāparinirvāṇa sūtra* into forty fascicles by Dharmakṣema; also called the Northern text.

practiced. Weishan replied, "I only value the correctness of your eye."[196] This is why one first opens the correct eye and afterwards talks about practice. Therefore it was said, "If you wish to cultivate practice, you first must be suddenly enlightened."

The Source of the Mind

[27]

願諸道者深信自心, 不自屈不自高.

I hope that practitioners of the Way deeply believe in their own mind[197] and do not subordinate themselves and do not elevate themselves.

此心平等, 本無凡聖, 然約人有迷悟凡聖也. 因師激發, 忽悟眞我與佛無殊者, 頓也. 此所以不自屈, 如云, "本來無一物" 也.因悟斷習, 轉凡成聖者, 漸也. 此所以不自高, 如云 "時時勤拂拭" 也. 屈者, 教學者病也. 高者, 禪學者病也. 教學者, 不信禪門有悟入之秘訣, 深滯權教, 別執眞妄, 不修觀行, 數他珍寶,故自生退屈也. 禪學者, 不信教門有修斷之正路, 染習雖起, 不生慚愧, 果級雖初, 多有法慢, 故發言過高也. 是故, 得意修心者, 不自屈不自高也.

This mind is impartial, originally lacking the ordinary person and the saint.

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196 *Jingde chuandenglu* 9, T 2076.51.265a27-b2: "Chan Master Weishan (Ling)you asked Yangshan, 'How much of the forty-fascicle *Nirvana sutra* was preached by the Buddha and how much by the māra?' Yangshan said, 'All of it was preached by the māra.' The master said, 'Later, if there is no one, what will you do?' Yangshan said, 'What must I practice in this period (life)?' The master said, 'I only value the correctness of your eyes, I do not speak of your practice.'"

197 Words of Zongmi: "However, even though this mind has equality between the ordinary person and the saint, and you simply reveal result and believe easily, the cause is hidden and difficult to elucidate. Therefore those persons of shallow knowledge despise cause and value result. I hope that all those on the Way will deeply believe in their own mind." *Yuanjuejing lueshu*, T 1795.39.535c10ff.

But there is delusion and enlightenment (and so) ordinary person and saint depending upon the person. As a result of arousal by the teacher, unexpectedly you are enlightened that the true I is not different from the Buddha, which is sudden. Since this is the reason you do not subordinate yourself, it is said, "Originally there was not a single thing."[198] The ending of habit due to enlightenment and the changing of the ordinary person into a saint are gradual. Since this is the reason you do not elevate yourself, it is said, "At all times be diligent in wiping it clean."[199] To be subordinate is a fault of Doctrinal study. To elevate is a fault of meditation (Seon) study. Students of Doctrine do not believe that the secret to the entrance into enlightenment is in the Seon gate, and so they are deeply bogged down in the expedient teachings, grasping true and false as separate. They do not cultivate the practice of contemplation, so they count the rare treasures of others.[200] Therefore they themselves flinch in recoil. Students of Seon do not believe that a correct path of cultivation to cut (the frustrations) off is in the gate of Doctrine, and although the polluting habits (of the frustrations) occur, they are not ashamed. Even though they are at the first stage of results, they have much pride in (possessing) the Dharma (of enlightenment), and therefore in their words there is excessive elevation. For this reason, those who attain the meaning and cultivate the mind do not subordinate themselves and do not elevate themselves.

評曰 不自屈不自高者, 略擧初心, 因該果海, 則雖信之一位也.廣擧菩薩, 果徹因源, 則五十五位也.

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198 See note 55.

199 A gāthā by Shenxiu: "The body is the bodhi-tree,/ The mind is like the stand for a bright mirror./ At all times diligently wipe it clean,/ Not allowing any dust to cover it." Zongbao edition of the *Platform Sutra,* T 2008.48.348b24–25.

200 "It is for example like a poor person, who day and night counts the treasures of others, but he himself is without even a halfpenny. The widely learned are likewise." Sixty-fascicle *Huayanjing* 5, T 278.9.429a3–4. "What benefit is there in counting the rare treasures of others?" *Zhengdaoge,* T 2014. 48.396c7.

Evaluation: The reason for not subordinating yourself and not elevating yourself (is as follows): A narrow example is that a beginner manifests an ocean of results in the stage of result, because it is at the first stage of the (ten) faiths. An extensive example is that of a bodhisattva, in whom the result penetrates into the source of the cause, because this is the fifty-fifth stage (of the bodhisattva).[201]

[28]

迷心修道, 但助無明.

If you are deluded in mind and cultivate the Way, you will only assist ignorance.[202]

悟若未徹, 修豈稱眞哉! 悟修之義, 如膏明相賴, 目足相資.

If enlightenment[203] is not thorough, how can the cultivation coincide with truth? The meaning of enlightenment and cultivation is just like the mutual dependence of (lamp) oil and (lamp) light, or the mutual assistance of eyes and feet.[204]

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201 "If you say, 'The cause possesses the ocean of results, and the results penetrate into the source of the cause,' these two mutually penetrate each other, which shows the depth (of principle). When you first initiate the mind (for enlightenment), then you perfect correct enlightenment, (because) the cause possesses the result. Even though you attain the Buddha Way, you do not discard the gates/methods of the cause, (because) the result penetrates into the cause." *Huayanjing suishu yanyi chao* 1, T 1736.36.3b15ff.

202 This is a sentence summarizing the words of Zongmi: "If you cultivate the Way with a deluded mind, even though you are diligent in the practices of austerity, you are simply assisting ignorance, so how can you achieve the Buddha-result?" *Yuanjuejing lueshu*, T 1795.39.564b23ff.

203 This is not "ultimate enlightenment," but "the direct knowing" of the mind as your own source.

204 The comparison of feet and lamp oil to practice, the eyes and lamplight to enlightenment was used by Zhiyi (*Mohezhiguan*, T 1911.46.48c29), Chengguan (*Huayanjing shu* 21, T 1735.35.654b13), and his pupil Zongmi: "If you cultivate dependent on understanding, that is marvelous

[29]

修行之要, 但盡凡情, 別無聖解.

But the essential of cultivating practice is simply to remove the (false) thoughts of ordinary people, and apart from this there is no other understanding of the saintly (state).[205]

病盡藥除, 還是本人.

If the illness is eliminated and the medicine removed, you are again the original person.[206]

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practice, in which lamp oil and lamplight are mutually dependent, and eyes and feet assist each other." *Yuanjuejing lueshu,* T 1795.39.557c23ff.

205 This warns against the division between the ordinary person and the saint that rises from a dualistic attachment. This idea appears in the *Lengyanjing* 9, T 945.19.147c9: "If you make the understanding of the saintly you will suffer all sorts of perversities." Again, "After receiving your letter, I have become even more respectful. Don't you know that in daily life by according with conditions (the mind) becomes extensive and free as it wishes (and is unrestrained)? In the four deportments, is that not to be overcome by the troubles (created) by sense data (be controlled by frustrations)? In the two alternatives of wake and sleep, do you attain (the *huatou*) in one thusness? In the old state as before, wasn't there rushing around (in useless seeking) and creating (an object outside of your mind)? Do you continue on (with the *huatou*) in the mind of birth-and-death? Simply remove the thought of ordinary people, (for) apart from this there is no other understanding of the saintly (state)." *Shuzhuang,* "Reply to Participant in Determining Government Matters Li," T 1998A.47.920b24–27.

206 The false thoughts of the ordinary person are the illness, and the state of the saint is like a medicine prescribed temporarily for the cure of that illness. And so, if the false thoughts disappear, this means that there is no state of the saint that can be pursued separately. "Although the Buddha is medicine for sentient beings, if the illness of the sentient beings is removed, the medicine is not needed. If the illness is cured and the medicine remains, even though you enter the realm of Buddha, since you cannot enter the realm of the *māra*, that medicine is the same as a medicine that does not cure sentient beings. If you recover from the illness and remove the medicine, then Buddha and *māra* are both swept away, then for the first time you will have a little correspondence with the causation of this great matter (of the original endowment)." *Dahui yulu* 19, T 1998A.47.891a3–6.

[30]

不用捨衆生心, 但莫染污自性. 求正法是邪.

There is no use in abandoning the mind of sentient beings. Simply do not pollute your own nature.[207] Seeking the Correct Dharma is perverse.

捨者求者, 皆是染污也.

Abandoning and seeking are both pollution.

[31]

斷煩惱, 名二乘; 煩惱不生, 名大涅槃.

Eliminating the frustrations is called (belonging to) the two vehicles; the frustrations not produced are called the great nirvana.[208]

斷者, 能所也; 不生者, 無能所也.

Elimination is (elimination of) subject and object; not producing is lacking (the discrimination of) subject and object.[209]

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207 Words of Dazhu Huihai. See "Words of Dazhu Huihai of Jiangxi" in *Jingde chuandenglu* 28, T 2076.51.443a13–14. Following Dazhu Huihai's words it takes up a line of *Huayanjing* 10 as its authority: "The mind, Buddha, and sentient beings - these three have no differences." Sixty-fascicle *Huayanjing*, T 278.9.465c29.

208 The authority for this is *Daban niepanjing* 25, T 374.12.514c24: "Cutting off frustrations is not called nirvana; not producing frustrations is called nirvana."

209 This is based on the principle that frustrations and nirvana are not two distinguished realms. "There is no state in which you cut off frustrations and so enter nirvana." *Dasheng Qixinlun*, T 1666.32.578c8. "It is like gaining penetration; even a wall cannot hinder you. If so, this is returning to the use of frustrations as Buddhist services, which is called entering nirvana without cutting off frustrations." *Weimojing lueshu* 4, T 1778.38.612b26–27.

[32]

須虛懷自照, 信一念緣起無生.

You must illuminate yourself with an empty mind, and believe that for a moment that conditional occurrence[210] lacks production.[211]

此單明性起.

This solely clarifies nature-occurrence.[212]

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210 The second part of the sentence is from Li Tongxuan's *Xin Huayanjing lun* 1, T 1739.36.724a22ff.: "The merit of no merit (without traces), that merit is not discarded in vain: the merit of having merit (with traces), that merit is entirely impermanent. Even though you accumulate cultivation over many eons, in the end it returns to oblivion, and does not equal the non-production of conditional occurrence (*pratitya-samutpāda*) for a thought-moment, and so transcends those views of the provisional learning of the three vehicles."

211 Both parts of the sentence appear in the works of Jinul: "Even though you are a sentient being in the end age, if your mind is broad and expansive, you can illuminate yourself with an emptied mind, and believe that there is no production of conditional occurrence for a thought-moment. Even though you have yet to realize it personally, this is still the foundation for entrance into the Way." *Beopjip byeorhaengnok jeoryo*, HBJ 4.761a13–15.

212 Nature-occurrence means the occurrence of all phenomena in the realm of the Buddha-result that is the ultimate state, namely the stage of result. This is solely pure, having no pollution. And so it is said, "In a moment, conditional occurrence (*pratitya-samutpāda*) lacks occurrence." On the other hand, as conditional occurrence is a function that gives rise to all phenomena according to the discriminated causation of the two types of the polluted and the pure, it is a method of explaining the production of phenomena in the realm of the stage of causation. "Conditional occurrence has two (types). One is the polluted, the second is the pure. The pure means great compassion and all the practices of the bodhisattvas et cetera. The polluted means the deluded karma of sentient beings. If you negate the pure with pollution, that pertains to sentient beings and therefore is only conditional occurrence. Now here, by negating pollution with purity, it only pertains to the buddhas and therefore is called nature-occurrence." *Huayanjing suishu yanyi chao* 79, T 1736.36.615a24ff.

[33]

諦觀殺盜淫妄, 從一心上起. 當處便寂, 何須更斷!

Examine in detail that killing, stealing, debauchery, and lying[213] rise from the One Mind. If at that point (where these occur) you are calm, why must you further eliminate them?[214]

此雙明性相. 經云, "不起一念, 名爲永斷無明." 又云, "念起卽覺."

This is the joint clarification of nature and attributes. A sutra says, "Not giving rise to a single thought is called the eternal elimination of ignorance."[215] It is also said, "If thoughts occur, be aware (of that occurrence)."[216]

[34]

知幻卽離, 不作方便, 離幻卽覺, 亦無漸次.

If you know the illusions and are separated from them, then you will not create expedient means. If you are separated from illusions and are

213 These are the four kinds of serious sin, also called the serious prohibitions.

214 Words that appear in *Zongjinglu* 18, T 2016.48.511c14–15. This is quoted in Bojo Jinul's *Susimgyeol*, T 2020.48.1007c20–21.

215 Although the two phrases do not coincide with a sutra text, the second phrase seems to be a quotation from the *Yuanjuejing*, T 842.17.913b22–23: "The eternal elimination of ignorance: once original awareness has been revealed, originally non-existent ignorance in the end is not produced, which is called 'eternally eliminated.'" *Yuanjuejing lueshu*, T 1795.39.533a8ff.

216 Words of Zongmi: "If you are aware of the emptiness of attributes, the mind then of itself becomes no-mind (in the mind conceptualizations themselves disappear). If thoughts occur, be aware of that occurrence. The (moment) you are aware, that is the disappearance (into non-existence of the thoughts). The marvelous method of practice only resides in this. Therefore, even though you are in possession of all practices by cultivation, only take no-thought to be the core." *Chanyuan zhuquanji duxu* 2, T 2015.48.403a4–6. This is quoted in Jinul's *Susimgyeol*, T 2020.48.1007c22ff.

awakened, then also there will be no (need for) gradual stages.[217]

心爲幻師也, 身爲幻城也, 世界幻衣也, 名相幻食也. 至於起心動念, 言妄言眞, 無非幻也. 又無始幻無明, 皆從覺心生, 幻幻如空花, 幻滅名不動. 故夢瘡求醫者, 寤來無方便, 知幻者, 亦如是.

The mind is a magician, the body is an illusory city, the world is illusory clothing, and names and attributes are illusory food.[218] When it comes to giving rise to the mind and activating thoughts, speaking falsely and speaking truly, there is nothing that is not illusion.[219] Furthermore, since the illusory ignorance from time without beginning is all produced from the aware mind, each illusion is like spots in space before the eyes, but if the illusion ceases, it is called non-activation. Therefore a person who dreams

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217 In *Yuanjuejing*, T 842.17.914a20, there is a sentence that presents the basis for a practice of removing the restraints and being enlightened to the emptiness of all phenomena, which are revealed as empty as a magical illusion. This idea is frequently put forth in various Chan literature beginning with *Yuanwu yulu* 6, T 1997.47.740c22–23.

218 This follows the words of Dazhu Huihai. The illusion that unfolds the originally non-existent as if it exists is made a metaphor for the expedient means of language, and the magician is a metaphor for the buddhas and patriarchs who unfold these expedient means in accordance with the circumstances and conditions of the sentient beings. A representative example is in the eighty-fascicle *Huayanjing* 52, T 279.10.276b12ff. "The innumerable expedient means of wisdom" are compared to illusions, and the Buddha is compared to a great magician who unfolds expedient means. " 'What is called the great magician?' The master said, 'The mind is called the great magician, the body is the illusory city, and names and attributes are the illusory clothes and food. The innumerable worlds have nothing beyond these illusions. Ordinary people do not know (these as) illusions, and everywhere are deluded by illusory karma; the śrāvakas are afraid of illusory percepts, and so dull their minds and enter into calm; the bodhisattvas know that these are illusory dharmas and discern their illusory nature and are not restrained by any name or attribute; the Buddha is the great magician who turns the wheel of the great illusory Dharma and perfects the great illusory nirvana and turns the illusory birth and cessation to gain non-birth and non-cessation.' " *Jingde chuandenglu* 28, "Words of Reverend Dazhu Huihai of Yuezhou," T 2076.51.443b25-c1.

219 The sentence from "giving rise to the mind" to here is a quote from *Yuanjuejing lueshuzhu*, T 1795.39.538b10.

he has a boil and seeks a doctor, if he wakes there are no expedient means (needed); a person who knows illusions is likewise.

[35]

衆生於無生中, 妄見生死涅槃, 如見空花起滅.

Sentient beings in the midst of non-birth falsely see life-and-death and nirvana, which is like seeing the occurrence and extinction of spots in space before the eyes.

性本無生, 故無生涅也; 空本無花, 故無起滅也. 見生死者, 如見空花起也; 見涅槃者, 如見空花滅也. 然起本無起, 滅本無滅, 於此二見, 不用窮詰. 是故, 思益經云, "諸佛出世, 非爲度衆生, 只爲度生死涅槃二見耳."

Because the nature originally lacked birth, there is no birth and nirvana. Because space lacked spots, they neither occur nor cease.[220] The seeing of birth-and-death is like seeing the occurrence of spots in space, and seeing nirvana is like seeing the cessation of spots in space. However, occurrence originally was the non-existence of occurrence, and cessation originally was the non-existence of cessation, so there is no need to thoroughly investigate these two views. Therefore the *Siyi jing* says, "The buddhas appeared in the world, not in order to save beings, but just to save (them) from the two views of birth-and-death and nirvana."[221]

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220 The *Yuanjuejing*, T 842.17.915a12–13, has the following content: "Space originally lacked spots (before the eyes); it therefore does not occur or cease. Birth-and-death (samsara) and nirvana similarly to this (are phenomena that) occur and cease."

221 This summarizes the following passage from the *Siyi Fantian suowenjing*, T 586.15.36c12–15, which says, "You should know that the Buddha does not make sentient beings appear in birth-and-death or to enter nirvana, he did it only to save (them) from the two aspects of life-and-death and nirvana, which are false conceptions and discrimination. In this there really is no salvation from

[36]

菩薩度衆生入滅度, 又實無衆生得滅度.

The bodhisattvas save sentient beings and enter (them) into extinction,[222] but again in reality there are no sentient beings to attain extinction.[223]

菩薩, 只以念念爲衆生也. 了念體空者, 度衆生也; 念旣空寂者, 實無衆生得滅度也.

Bodhisattvas only regard thought by thought to be sentient beings. The realization that the substance of thought is emptiness is the saving of sentient beings; once the thoughts are empty and quiescent, that is the reality of there being no sentient beings to attain extinction.

此上論信解.

The above discusses understanding by faith.[224]

Items of Practice

[37]

理雖頓悟, 事非頓除.

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birth-and-death and achieving nirvana. Why is this the case? The dharmas are equal and lack going and coming (birth) and lack departure from birth-and-death, and lack entry into nirvana."

222 "Extinction," S. *nirvāṇa* in Chinese translation. Also called "calm cessation" and "non-birth."

223 *Jin'gangjing* (Diamond Sutra), T 235.8.749a9.

224 To firmly believe and understand the fundamental principles.

Even though in principle (you can be) suddenly enlightened, in (concrete) practice you do not remove (frustrations and false thoughts) suddenly.[225]

文殊達天眞, 普賢明緣起. 解似電光, 行同窮子. 此下論修證. 文殊達天眞, 普賢明緣起. 解似電光, 行同窮子.
此下論修證.

Mañjuśrī discerns natural truth; Samantabhadra elucidates conditional occurrence.[226] The understanding is like lightning (in speed), the practice the same as the prodigal son.[227]

The following discusses cultivation and realization.

225 "Although in principle you are enlightened immediately and you avail yourself of that enlightenment to simultaneously dissolve (frustrations and false thoughts), in (concrete) practice they are not removed immediately and in that respect they are ended in stages." *Lengyanjing* 10, T 945.19. 155a8–9. "Even though you are immediately enlightened to the dharmakāya and true mind, and are entirely the same as the buddhas, and yet for many eons you have falsely grasped the four elements as being the self, (such) a habit has formed as your nature, and so finally (this habit) is difficult to remove immediately. Therefore you should rely on enlightenment to gradually cultivate (practice). Reduce it and again reduce it, till there is nothing to reduce, which is called becoming Buddha." *Beopjip byeolhaengnok jeoryo,* in *Bojo jonseo,* p. 117.

226 The form of allocating Mañjuśrī to sudden enlightenment and Samantabhadra to gradual practice is a method of interpretation seen in commentaries to the *Yuanjuejing*. In addition, this method is the basis for the view presented by Zongmi on sudden enlightenment and gradual cultivation. "The chapter on Mañjuśrī of the *Yuanjuejing* reveals the understanding and faith that clarifies sudden enlightenment; the ten chapters following the Bodhisattva Samantabhadra chapter reveal (the methods of) practice on the basis of understanding, which are gradual cultivation." *Yuanjuejing shuchao suiwen yaojie*, XZJ 15.653a13ff.

227 The prodigal son, a poor offspring, who is found in the "Faith and Understanding" chapter of the *Lotus Sutra, Fahuajing* 2, T 262.9.16b28. Although born the son of an extremely rich elder, he left home and lived in poverty. One day he returned, and at first he did humble work for his father, and gradually he inherited wealth and came to occupy his original position. The prodigal son is a metaphor for followers of the two vehicles; the wealth is compared to the teachings of Mahāyāna; and the elder to the Buddha.

[38]

帶婬修禪, 如蒸沙作飯; 帶殺修禪, 如塞耳叫聲; 帶偸修禪, 如漏巵求滿; 帶妄修禪, 如刻糞爲香, 縱有多智, 皆成魔道.

If you cultivate meditation while being lustful, that is like steaming sand to make cooked rice; if you cultivate meditation while killing, that is like blocking your ears when shouting; if you cultivate meditation while stealing, that is like a leaking goblet that you hope will be full; if you cultivate meditation while lying, that is like carving shit to make incense. Even though you have much wisdom, all of these form the Way of the *māra*."[228]

此明修行軌則, 三無漏學也. 小乘, 稟法爲戒, 粗治其末; 大乘, 攝心爲戒, 細絶其本. 然則法戒無身犯, 心戒無思犯也. 婬者, 斷清淨; 殺者, 斷慈悲; 盜者, 斷福德; 妄者, 斷眞實也. 能成智慧, 縱得六神通, 如不斷殺盜婬妄, 則必落魔道, 永失菩提正路矣. 此四戒, 百戒之根, 故别明之, 使無思犯也. 無憶曰戒,無念曰定, 莫妄曰慧. 又戒爲捉賊, 定爲縛賊, 慧爲殺賊. 又戒器完固, 定水澄清, 慧月方現. 此三學者, 實爲萬法之源, 故特明之, 使無諸漏也.

This elucidates the rules for cultivating practice, the study of the three non-outflows.[229] The Lesser Vehicle takes the reception of the Dharma as the precepts and roughly governs the offshoots. The Greater Vehicle (Mahāyāna) takes controlling the mind[230] as the precepts, and finely cuts off the roots (of illusions). So then the Dharma precept (of the Lesser Vehicle) is to be without physical transgression; the mental-precept (of Mahāyāna) is not to

[228] This is a paraphrase of a passage in the *Shoulengyanjing* 6, T 945.19.131c13–132c25.

[229] The practice of the three non-outflows are precepts (*śila*), samādhi, and insight. "The control of the mind is the precepts, and as a result of the precepts samādhi is produced, and as a result of samādhi insight is initiated. These are named the study of the three non-outflows." *Lengyanjing* 6, T 945.19.131c14–15.

[230] "Controlling the mind": to make the mind rest on one object only, a method to stop it from falling into the illusions of distraction and depression.

think of transgression.[231] Lust cuts off purity; killing cuts off compassion; theft cuts off good merit; lying cuts off the true reality. Even though you are able to form wisdom and obtain the six divine powers, if you do not cut off killing, stealing, lust, and lying then you are sure to fall into the Way of the *māra* and forever lose the Correct Path of bodhi. Because these four precepts are the root of all the precepts, I especially elucidate them, so that you will not think of transgression. Lack of memory is called the precepts; lack of thoughts is called samādhi; not to lie is called insight.[232] Moreover, the precepts are for seizing the thieves, samādhi is for tying up the thieves, and insight is for killing the thieves.[233] Again, if the vessel of the precepts is complete and sturdy, and the water of samādhi is clear and pure, the moon of insight will then appear (in them). Because these three studies are in fact the source of all the dharmas, I specially elucidate them so that there will be no outflows.

靈山會上, 豈有無行佛? 少林門下, 豈有妄語祖?

In the Numinous Mountain (Gṛdhrakūṭa) Assembly, how can there be buddhas who do not practice (meditation)? In the school of Shaolin, how can there be patriarchs who lie?[234]

[39]

無德之人, 不依佛戒, 不護三業, 放逸懈怠, 輕慢他人, 較量是非, 而爲根本.

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231 *Lengyanjing yaojie* 12, XZJ 17.806b15.

232 These three definitions of *śīla*, samādhi, and prajñā are the Chan method of Jingzhong Wuxiang/Musang (684–762), i.e., Reverend Kim. They were used as the three studies by Wuzhu. "Biography of Wuzhu" in *Jingde chuandenglu* 4, T 2076.51.243b23ff.

233 These words appear in *Sifenlü xingshi chao*, T 40.50b6, and *Shoulengyanjing jijiexunwenji* 4, XZJ 17.640b4, but with "like" instead of "are for."

234 Meaning that whether Doctrinal school (Gṛdhrakūṭa Assembly) or Chan school (Shaolin), they both regarded the precepts as the basis.

A person without virtues does not rely on the Buddha's precepts, does not keep the three deeds,[235] is unrestrained and lazy, despises others, and regards as fundamental the calculation of right and wrong.[236]

一破心戒, 百過俱生.

Even though you break the mind-precepts once,[237]
All the faults will be produced in full.

評曰 如此魔徒, 末法熾盛, 惱亂正法, 學者詳之.

Evaluation: In this way the crowd of *māra* blaze and flourish in the latter age of the Dharma, troubling and confusing the Correct Dharma. Students should examine this carefully.

[40]

若不持戒, 尙不得疥癩野干之身, 況淸淨菩提果, 可冀乎?

If you do not keep the precepts, you cannot gain even the body of a mangy jackal,[238] so how then could you hope for the result of pure bodhi?[239]

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235 The physical deeds of the body, the verbal deeds of the mouth, and the mental deeds of thought.

236 Jinul's *Beopjip byeolhaengnok jeoryo*, HBJ 4.758b3.

237 Words that combine precepts with the aspect of the mind. In the *Binimujing* 6, T 1463.24.835a6ff, the words "mind-precepts" are linked to meditation and are so interpreted: "The mind-precepts are the dhyāna-precepts, and so if you hold on to the mind and do not let it be distracted, you can join it with samādhi. Therefore it is called gaining the mind-precepts."

238 "Mangy jackal": This has its scriptural source in the *Lotus Sutra*: "(For the sin of criticizing the *Lotus Sutra*) you will become a jackal, and entering human villages you will have mange on your body, will lack one eye, be beaten by the children, and undergo all manner of suffering." *Fahuajing* 2, T 262.9.15c9ff.

239 "Result of pure bodhi," S. *bauddhī*. The utmost result of causal practices is called bodhi. "If you

重戒如佛, 佛常在焉, 須草繫鵝珠, 以爲先導.

If you value the precepts as the Buddha does, the Buddha will always be present.[240] So you must regard the Grass-Gird (bhikṣus)[241] and Pearl (-Swallowing) Goose (bhikṣu)[242] as models.

[41]

欲脫生死, 先斷貪欲及諸愛渴.

If you wish to cast off (the cycle of) life-and-death, first cut off craving and desire,[243] and (remove) the thirsts[244] of love.[245]

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remove all sins and defilements, you will perfect the result of pure bodhi." Forty-fascicle *Huayanjing* 24, T 293.10.772a15.

240 The same line is quoted in *Foyijiaojing zhu*, XZJ 59.12b2.

241 "Grass-Gird bhikṣus": representatives of practitioners who keep the precepts purely. This story is seen in *Dazhuangyan lunjing* 3, T201.4.268c4ff., and *Fugai zhengxing suoji jing* 12, T 1671.32. 744b13ff. There were bhikṣus on a pilgrimage who met with thieves who took all their clothes and tied them up naked with grass. The bhikṣus endured burning up in the hot sunshine because they could not save their own lives by tearing the grass apart. Finally, a king out hunting saw this scene and released them. The king admired their adherence to the precepts and became a Buddhist.

242 The Pearl-Goose bhikṣu, like the Grass-Gird bhikṣus, was representative of practitioners who kept the precepts strictly. This story is found in *Dazhuangyan lunjing* 11, T 201.4.319a20ff. The bhikṣu went to beg at the home of a jeweler, and fortunately the craftsman brought food as an offering. While the craftsman went to fetch the food, a goose that was alongside swallowed a gem that the craftsman had been working on. When he returned with the food the craftsman strongly suspected that the bhikṣu had stolen the gem and pressed him hard. To keep the precept against killing living beings, the bhikṣu did not reply because it was clear that the goose would have its stomach cut open if he said the goose had swallowed the gem, As a result, the bhikṣu was lashed, but several days later the craftsman found the gem in the goose's excreta.

243 S. *rāga*, one of the three poisons or fundamental frustrations. A core cause for the occurrence of the cycle of rebirth.

244 S. *tṛṣṇa, pipāsa*. Just as a thirsty person thinks heat haze is water, this is a strong attachment. It is a metaphor likening the ardent mind of a thirsty person who seeks water to the intensity of the mind that tries to satisfy desires.

愛爲輪廻之本, 欲爲受生之緣. 佛云, "婬心不除, 塵不可出." 又云, "恩愛一縛着, 牽人入罪門." 渴者, 情愛之至切也.

Love is the root of the cycle of rebirth; desire is the condition for being born. The Buddha said, "If the lustful mind is not removed, you cannot escape sense-data (frustrations)."[246] He also said, "If a person is bound once by the favor of love, that will drag that person through the gate of sin."[247] Thirst is the most pressing of the feelings of love.

[42]

無礙淸淨慧, 皆因禪定生.

The unimpeded pure insight is fully produced as a result of meditation-samādhi.[248]

超凡入聖, 坐脫立亡者, 皆禪定之力也. 故云, "欲求聖道, 離此無路."

The transcendence of the ordinary person and entry into sainthood, and the casting off of the mortal coil while sitting (in meditation) and the passing away while standing, are all due to the power of meditation. Therefore it is said, "If you seek the Way of the saints, there is no path apart from this."[249]

245 From *Yuanjuejing*, T 842.17.916b14: "Therefore, sentient beings who wish to cast off life-and-death and escape rebirth cut off craving and desire and remove the thirst of love." It seems that Seosan has changed the original of the *Yuanjuejing*, which was "remove" and replaced it with the plural marker, hence "thirsts."

246 *Lengyanjing* 6, T 945.19.131c17.

247 *Youtianwangjing*, T 332.12.72a6.

248 *Yuanjuejing*, T 842.17.919a21.

249 *Chanyuan zhuquanji duxu* 1, T 2015.48.399b9–10: "Therefore students of the three vehicles who want to seek the Way of the saints must certainly practice meditation. Apart from this there is no gate, apart from this there is no path."

[43]

心在定, 則能知世間生滅諸相.

If the mind resides in samādhi, then it can know the attributes of rising and cessation of the world.[250]

虛隙日光, 纖埃擾擾; 清潭水底, 影像昭昭.

The dust motes in the sunlight (coming through) an empty crack dance; the reflections in the bottom of the water of a clean pool are distinct and clear.[251]

[44]

見境心不起, 名不生; 不生, 名無念; 無念, 名解脫.

250 The *Fo yijiaojing* says, "If you control the mind, then the mind resides in samādhi, and because the mind resides in samādhi, it knows the Dharma attributes of the rising and ceasing of the world." T 389.12.1111c26–27. The difference is that the word "dharma" has been replaced with the plural marker before "attributes."

251 This is metaphorical language for the point that in the realm of correct samādhi a proper discrimination of the differentiated attributes is manifested. The stupid meditation that is biased only to samādhi and the crazy insight that leans only to insight are both criticized in the following passage from the *Chanyuan zhuquanji duxu* 1, T 48.399c12–17. In this metaphor for states in meditation, Zongmi criticizes the stupid meditation that lacks insight and the crazy insight that ignores meditation based on his own experience. "Consequently I left the assembly and entered the mountains, practiced samādhi and insight equally, and stopped being concerned before and after. I continued in this way for ten years. Subtle and fine habitual feelings occurred and disappeared and appeared in quiet insight, and the meanings of the distinguished dharmas were arrayed and seen in my empty mind. The dust motes in the sunlight (coming through) the empty crack were disturbed, and the reflections in the bottom of the water were bright and clear. How can this compare to the stupid meditation of maintaining an empty silence and the crazy insight of those who search in texts?"

To see the percepts but not give rise to the mind is called non-production; not producing is called no-thought (*wunian*),[252] and no-thought is called release.[253]

戒也, 定也, 慧也. 擧一具三, 不是單相.

There are the precepts, samādhi, and insight. If one is raised you are provided with the three; they are not lone aspects.[254]

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252 Not giving rise to false thoughts. Because this sentence is the words of Baotang Wuzhu, the concept of *wunian* here is different from the *wunian* that is a theme of Southern Chan. In Southern Chan, even while you are giving rise to active functions with respect to objects, in the sense that you are not tied to false thoughts, the word *wunian* is used. "*Wunian* is that while in thought (*nian*) you are not (attached to) *nian*." Dunhuang version of the *Platform Sutra*, T 2007.48.338c5. "What is called *wunian*? The dharma of *wunian* is while seeking all dharmas to not be attached to any dharma, and even while present everywhere, to not be attached to any place. Always keep pure your own nature and make the six bandits flee forth from the six gates (of the senses: eyes, ears, nose, tongue, body, and mind), and even while in the midst of the six sense-data (matter, sound, smell, taste, touch, and dharmas), you are not separated from or polluted (by them), coming and going freely. This is prajñā-samādhi, a free liberation, which is called the practice of wunian." Dunhuang *Platform Sutra*, T 2007.48.340c19–23. "A monk raised the gāthā of Chan Master Wolun, saying, 'I have have a skill/ That eliminates all thought,/ So that the mind does not rise with respect of percepts,/ Bodhi (enlightenment) growing daily.' The master (Huineng) said, 'This gāthā does not elucidate the mind-ground, so if you rely on it and practice it, this will add to your fetters.' As a consequence he showed (the student) his own gāthā, which said, 'I have no skill,/ And do not eliminate any thought,/ And I often give rise to the mind about precepts,/ So how will bodhi grow?' " Zongbao version of the *Platform Sutra*, T 2008.48.358a26-b3.

253 The words of Baotang Wuzhu (714–774). "The Tang chief minister, Du Hongjian again asked, 'What is non-production? What is non-cessation? How does one gain release?' The master said, 'To see the percepts and not give rise to the mind is called non-production. If there is no production you attain no cessation, which is to lack production and cessation, and so you are not bound by the sense-data before you. That state is release. Not producing is called no-thought, and if there is no thought there is no cessation, and if there is no thought there is no bondage, and if there is no thought there is no release.'" *Jingde chuandenglu* 4, "Biography of Chan Master Wuzhu," T 2076.51. 234c23–27.

254 This again means that precepts, samādhi, and insight are not identical, but are not three mutually different different things, as Baotang Wuzhu said. "If a mind is not produced, *sīla*, samādhi, and insight are all present, neither one nor three." *Jingde chuandenglu*, T 2076.51.234b23–24.

[45]

修道證滅, 是亦非眞也; 心法本寂, 乃眞滅也. 故曰, "諸法從本來, 常自寂滅相."

The cultivation of the Way and realization of cessation likewise are not the true (cessation). The mind and dharmas being originally calm is true cessation. Therefore it is said, "The dharmas from the beginning were always by themselves the attributes of calm cessation."[255]

眼不自見, 見眼者, 妄也. 故妙首思量, 淨名杜默.
此下散擧細行.

As the eye does not see itself,[256] if your eyes see (your own) eyes, that is false. Therefore Mañjuśrī considered but Vimalakīrti kept silent.[257]

The following occasionally raises the finer details of (the methods of) practice.

[46]

貧人來乞, 隨分施與, 同體大悲, 是眞布施.

When a poor person comes to beg, give to that person in accordance with your status. The great (feeling of) compassion as if sharing a body (with

255 A line from the *Lotus Sutra* 1, "Chapter on Expedient Means," T 262.9.8b.

256 These words appear in various Buddhist texts, such as *Daban niepanjing* 29, T 374,12.536a19; *Dabiposha lun* 20, T 1545.27.104b11; *Zhonglun* 1, T 1564.30.6a10; *Dahui yulu* 1, T 1998A.47. 812c9; *Susimgyeol*, T 2020.48.1007a15.

257 "Kept silent": to shut the mouth and be silent. The bodhisattva Mañjuśrī asked Vimalakīrti about the non-dual Dharma, but Vimalakīrti remained silent and did not reply. "Thereupon Mañjuśrī asked Vimalakīrti, 'We have all preached our own Dharma. You, sir, should say what is the non-dual Dharma gate that bodhisattvas enter.' At that moment Vimalakīrti remained silent and did not speak. Mañjuśrī exclaimed, 'Excellent, excellent! Even the non-existence of letters and language is the entry into the non-dual Dharma gate.'" *Weimojing (Vimalakīrtinirdeśa sūtra),* T 475.14.551c20ff.

him)[258] is true donation.[259]

自他爲一曰同體. 空手來, 空手去, 吾家活計.

That self and other are one is called identity.[260] You come empty-handed and leave empty –handed;[261] that is our livelihood.

[47]

有人來害, 當自攝心, 勿生嗔恨! 一念嗔心起, 百萬障門開.

Even though a person comes to harm you, you should control your own mind. Do not produce anger and resentment. If a mind of anger occurs for a thought-moment, the gate of all obstacles will be opened.[262]

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258 "The feeling of compassion as if sharing a body." Examining that you yourself are identical with the bodies of all sentient beings who suffer pain, your mind hurts in sympathy with them. According to Zongmi, the feeling of compassion as if sharing a body comes from your innate nature, and is not to be sought elsewhere. "The feeling of compassion as if sharing a body is a great vow that conforms with the original nature. The nature originally has it, it is not something separately and newly acquired." *Yuanjuejing lueshu,* T 1795.39.553b14ff.

259 "Donation," S. *dāna,* one of the pāramitā. Donation is giving help to the other party in the physical and spiritual dimensions. In the system of the six pāramitā it is not only presenting all that you possess; it is also that during such actions, the giver and the receiver and the donation must not have any attributes. This is true donation.

260 Zongmi said, "If the (sense) faculties and sense-data are already extinguished, self and other will not be two. Therefore you can internally initiate the great compassion of identity." *Yuanjuejing lueshu,* T 1795.39.558b27ff.

261 These words, like an aphorism, seem to have been words usually used. Here they are used to enhance the virtue of donation that is to give unsparingly. "A virtuoso of old said, 'Great Master Bodhidharma came empty-handed and left empty-handed.'" *Xutang yulu* 4, T 2000.47.1012b2.

262 This is based on the words of the eighty-fascicle translation of the *Avatamsaka sūtra,* the *Dafangguang Fo Huayanjing,* "Chapter of Samantabhadra's Practice," which says, "I do not see a single dharma to be a great error, just as the bodhisattvas who give rise to anger toward other

煩惱雖無量, 嗔慢爲甚. 涅槃云, 塗割兩無心. 嗔如冷雲中, 霹靂起火來.

Although the frustrations are (numerically) limitless, anger and pride are the greatest. The *Nirvana Sutra* says, "The anointer and the slasher (of the body) are both mindless."[263] Anger is like the rumbling of thunder producing fire in the middle of cold clouds.[264]

[48]

若無忍行, 萬行不成.

If you have no practice of forbearance, no practices will be perfected.[265]

行門雖無量, 慈忍爲根源. 忍心如幻夢, 辱境若龜毛.

Although the gates of practice are limitless, compassion and forbearance are the fundamental sources. The mind of forbearance (vanishes) like an illusory dream, and the states of contempt are like turtle feathers.[266]

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bodhisattvas (do not). Why? Sons of the Buddha, if the bodhisattvas give rise to a mind of anger and rage toward other bodhisattvas, then they will perfect the gate of all obstacles." T 279.10.257c17ff. The sentence itself is quoted as if from the *Huayanjing suishu yanyi chao* 3, T 1736.36.21c23ff.

263 The *Daban niepanjing (Mahāparinirvāṇa sūtra)* 7: "Yet again the Thus Come is equanimous in mind toward those angry (at him) and friendly (with him), such as those who would slash at him with a sword or anoint his body with incense. Toward these two persons he does not produce a mind of improvement or of damage limitation, he can only occupy the middle and therefore is called the Thus (as it) Come/s." T 374.12.403c16–19.

264 "What is anger and contention? A worldly person's indignant dispute still can be excused, but how can a monk wrangle? In the mind of a monk, to harbor poison that harms you is like a fire that burns the body emerging in the cold clouds." *Dazhidulun* 14, T 1509.25.167c1ff.

265 Quoted from *Xin Huayanjing lun* 11, T 1739.36.791c4.

266 Originally truly non-existent. Just as in the case of a turtle having waterweeds attached to its body while it is swimming and it appears as if hair is growing on its shell, it is really not hair. Similar

[49]

守本眞心, 第一精進.

Maintaining the original true mind[267] is the primal zeal.

若起精進心, 是妄, 非精進. 故云, "莫妄想! 莫妄想!" 懈怠者,常常望後, 是自棄人也.

If you give rise to the mind of zeal, that is false (thought) and is not zeal.[268] Therefore it is said, "Do not falsely think. Do not falsely think."[269] The lazy always look to the future and are persons who abandon themselves.[270]

[50]

持呪者, 現業易制, 自行可達, 宿業難除, 必借神力.

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metaphors for empty concepts made via thinking and discrimination are rabbits' horns or the child of a stone woman. This is an exact quote from *Fu Dashi song Jin'gangjing*, T 85.2a13ff.

267 Maintaining the mind (*shouxin*) and "maintaining the original true mind" are meditation methods stressed by the fifth patriarch, Hongren. *Zuishangsheng lun*, T 2011.48.377c11–13: "Maintaining the mind is the primary, so this maintaining of the mind is the basis of nirvana and the essential gate for entering the Way and the theme of the twelve-part sutras, and the patriarchal (teacher) of the buddhas of the three ages." Again, "The many sutras and śāstras do not exceed maintaining the original true mind, which is the essential of this." T 2011.48.378a19.

268 *Huayanjing suishu yanyi chao* 39, T 1736.36.301b13.

269 "Do not falsely think." This is famous as a huatou of Fenzhou Wuye (760–821), and therefore many Chan masters used it in various contexts. "To all students who asked a question, the master (Wuye) answered them, saying, 'Do not falsely think.'" *Jingde chuandenglu* 8, "Biography of Fenzhou Wuye," T 2076.51.257a25. "He ascended the hall and said, 'Reverends, do not falsely think. The sky is the sky, earth is earth, mountains are mountains, water is water, monks are monks, laypersons are laypersons." *Yunmen guanglu*, T 1988.47.547c11ff.

270 "If I now retreat and submit, or become lazy, and always look to the future, then in a second I will lose my life, retreat and fall into an evil destination (rebirth)." *Susimgyeol*, T 2020.48.1009a19.

(The reason for) chanting a mantra is to make the deeds of the present life easier to control, and so your own practices can counter (that karma); and for the past karma that is difficult to remove, you must depend on the miraculous powers (of the mantra).

摩登得果, 信不誣矣. 故不持神呪, 遠離魔事者, 無有是處.

That Mātaṅga[271] gained the fruit (of *anāgamin*)[272] was true and was not a lie.[273] Therefore it is impossible to distance yourself from the affairs of the *māra* while not chanting the divine mantra.

[51]

禮拜者, 敬也, 伏也, 恭敬眞性, 屈伏無明.

Bowing means to respect and prostrate. This is to venerate the true nature, and bring ignorance to prostration.[274]

身口意清淨, 則佛出世.

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271 S. Mātaṅga or Mātaṅgī, the woman Mātaṅga. Mātaṅga was a caste name, a branch of the lowest caste in the Indian status system, the *cāṇḍāla*. A woman of this Mātaṅga caste, after having given water to Ānanda, fell in love with him. Trying to become his wife, she borrowed from her mother an incantation (mantra), with which she confined Ānanda in a room. At that time the Buddha had the bodhisattva Mañjuśrī use a mantra to free Ānanda. When she still pursued Ānanda, the Buddha said that if she wanted to be the wife of a bhikṣu she had to become a bhikṣuni (nun), and so he had her ordained; as a result she achieved the status of a non-backslider (*anāgamin*). See *Madengqiejing*, "Chapter on Ordaining a Woman," T 1300.21.399c26ff.

272 S. *anāgamin*, the third of the four results of the Lesser Vehicle. Also called the fruit of non-reversion. If you achieve this result you will not return to the world of desire.

273 Besides the *Madengqiejing*, the story is also told in *Lengyanjing* 1, T 945.19.106c9ff.

274 "Now decorum is respect, bowing is prostration, which is called veneration of the true nature, and bringing ignorance to prostration, which is named *libai*." *Poxiang lun*, T 2009.48.369a6–7.

If body, mouth, and mind are pure, the Buddha will appear in the world.[275]

念佛 (Mindfulness of Buddha/yeombul)

[52]

念佛者, 在口曰誦, 在心曰念. 徒誦失念, 於道無益.

Mindfulness of the Buddha in the mouth is called chanting, in the mind is called mindfulness. If you only chant and yet lose mindfulness,[276] there will be no benefit (for achieving) the Way.

阿彌陁佛六字法門, 定出輪廻之捷徑也. 心則緣佛境界, 憶持不忘, 口則稱佛名號, 分明不亂. 如是心口相應, 名曰念佛.

The six-character Dharma gate of (Namo) Amitābha is a definitive shortcut to escape from the cycle of rebirth. The mind then makes the realm of the Buddha its object and harbors it, remembers it, and does not neglect it; the voice then (must) call on the name and title of the Buddha clearly and distinctly and not be confused. If mind and mouth are in accord with each

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275 "The body, mouth, and mind being pure is called Buddha appearing in the world; the body, mouth, and mind not pure is called the Buddha's extinction." *Huanglong yulu*, T 1993.47.637b13–14.

276 "Lose mindfulness": When you are mindful of the Buddha, the essential point is that the mindfulness is to be incessant and not neglected, and that the name of the Buddha must be chanted; this method is the same as the method of the investigation of the *hwadu*. If mindfulness is a function of the mind that clearly remembers the object and does not forget it, the loss of mindfulness is a function of the mind that does not clearly remember all the good Dharma and the states that establish the object. In the doctrinal aspect it is also seen as one of the twenty consequent frustrations that are included in the hundred dharmas of consciousness only.

other like this,[277] it is called mindfulness of the Buddha.

評曰 五祖云,“守本眞心, 勝念十方諸佛.” 六祖云,“常念他佛, 不免生死.” “守我本心, 卽到彼岸.” 又云,“佛向性中作,莫向身外求.” 又云,“迷人念佛求生, 悟人自淨其心.” 又云,“大抵衆生, 悟心自度, 佛不能度衆生.” <云云> 如上諸德, 直指本心, 別無方便. <方將一法, 便逗諸根.> 理實如是, 然迹門, 實有極樂世界, 阿彌陀佛, 有四十八大願, 凡念十聲者, 承此願力, 往生蓮胎, 徑脫輪廻. 三世諸佛, 異口同音, 十方菩薩, 同願往生. 又况古今往生之人, 傳記昭昭! 願諸行者, 愼勿錯認, 勉之勉之.

Evaluation: The Fifth Patriarch said, “Maintaining the original true mind is better than being mindful of the buddhas of all directions.”[278] The

277 “Mind and mouth in accord with each other”: This indicates that the practice with the mind and mouth must be completely in agreement. Mindfulness of Buddha does not end with simply calling on the name of the Buddha by producing a sound from your mouth, but also it is to call into mind the excellent attributes and virtues of the Buddha, and the mind concentrates on all of these, examines them and interprets them. That is the central aim and so is identical with contemplation of the mind. “Mahāprajñāpāramitā is Sanskrit; in Chinese translation it means to reach the other shore by huge wisdom. This is certainly mental practice and is not dependent on oral chanting. If you do not chant orally or practice mentally, it is (empty) like illusions, like apparitions, like dew, or like lightning; if you chant orally and practice mentally, then the mind and mouth are in accord with each other.” Zongbao version of the *Platform Sutra*, T 2008.48.350a19–21.

278 “Maintaining the mind” is the meditation method of protecting the original true mind. This is a continuation of the meditation method of “maintain the one” or “maintain the one and do not shift from it” of the fourth patriarch, Daoxin, which later exercised a large influence on the meditation methods of “the mind not activated” of Shenxiu of the Northern school of Chan. This lineage of meditation methods, while repressing the production of all false thoughts, focused on sitting in meditation or cultivation of samādhi. The *Zuishangsheng lun* records the following passages about “maintaining the mind”: “If you can maintain the mind with a concentrated focus, false thoughts will not be produced, so the Dharma of nirvana will naturally be revealed. Therefore know that your own mind is originally pure.” T 2011.48.377b1–3. “ ‘What is meant by (being mindful of) your own mind is better than being mindful of that buddha (on the other shore)?’ Answer, ‘To be always mindful of that Buddha will not lead to escape from (the cycle of) birth-and-death, but to maintain your own original mind will bring you to that other shore. The *Diamond Sutra* says, “One who (tries to) use matter to see me, or seeks via sound, that person practices a perverse Way and will be unable to see

Sixth Patriarch said, "If you are always mindful of another buddha, you will not escape from birth-and-death."[279] "Maintaining your original mind will bring you to the other shore."[280] He also said, "The Buddha is formed in (your own) nature; do not seek (the Buddha) outside of yourself."[281] He also said, "A deluded person is mindful of the Buddha to seek (re)birth (in the Pure Land); but an enlightened person cleanses his own mind."[282] He also said, "Generally, sentient beings (who are) enlightened to the mind save themselves; the Buddha does not save sentient beings."[283] The (words of

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the Thus Come (Tathāgata)." Therefore I said, "Maintaining the original true mind is better than being mindful of another Buddha." ' " T 2011.48.377b17–20. "Simply while walking, resting, sitting, and lying down, if you are always clearly maintaining the original true mind, understand that false thoughts will not be produced." T 2011.48.378b8–9; and, "The many sutras and śāstras (in their content) are not better than maintaining the original true mind; this is the essential (of practice)." T 2011.48.378a19.

279 Although the wording is not exactly the same, the following line is found in the Dunhuang version of the *Platform Sutra*: "In the sutras they only say devote yourself to your own buddha; they do not say be devoted to another buddha." Dunhuang *Platform Sutra*, T2007.48.339c19. See also Zongbao version of the *Platform Sutra*, T 2008.48.354b10.

280 These words of the sixth patriarch, Huineng, are not seen in scriptures. But the same words are recorded in the *Zuishangsheng lun,* T 2011.48.377b18.

281 That the Buddha that is within you is the true Buddha clarifies the *Platform Sutra's* idea of your own-nature Buddha. "The Buddha is formed in (your own) nature, so do not seek outside of yourself. If your own nature is deluded, that is a sentient being; if your own nature is enlightened, that is Buddha." Zongbao version of the *Platform Sutra*, T 2008.48.352b9–10.

282 Dunhuang *Platform Sutra*, "A deluded person is mindful of the Buddha to seek (rebirth) in the other (Western Pure Land); but enlightened persons themselves cleanse their mind. For this reason, the Buddha said, 'As the mind is pure, so is the Buddha-land pure…' If the mind gives rise to the mind of impurity, it is difficult to reach rebirth via mindfulness of the Buddha." T 2007.48.341b11–15.

283 "Sentient beings…save themselves, the Buddha cannot save (them)." *Dunwu rudao yaomen lun* 1, XZJ 110.850b3. "A sutra says, 'Sentient beings save themselves by knowing their minds, the Buddha does not save sentient beings. If the Buddha could save sentient beings, there being innumerable and limitless buddhas in the past, why haven't we become buddhas? It is simply because we have not sincerely initiated (that salvation) within ourselves that we are sunk in the ocean of suffering.' "

the) above virtuosos directly point to the original mind, there are no other expedient means [as one Dharma that directly (points to the original mind) that will tally with all the capabilities]. Although in principle it really is like this, the gate of traces (that unfolds expedient means) really has the world of Ultimate Bliss and its Amitābha Buddha, who makes forty-eight great vows,[284] and whoever chants (*yeom*) ten times will receive the power of these vows and will be reborn in the lotus womb[285] and soon escape the cycle of rebirth. All the buddhas of the three ages speak with the same voice but with different mouths, and the bodhisattvas of all directions together vow to be reborn. Again, are not the biographies of people who were reborn in the past and present clearly revealed? I hope that practitioners will be prudent and not misunderstand this. Work at it, work at it.

梵語阿彌陀, 此云無量壽, 亦云無量光, 十方三世, 第一佛號也. 因名法藏比丘, 對世自在王佛, 發四十八願云, "我作佛時, 十方無央數世界, 諸天人民, 以至蜎飛蠕動之流, 念我名十聲者, 必生我刹中. 不得是願, 終不成佛." <云云>

The Sanskrit word Amitābha means in Chinese translation limitless life or limitless light. In all the directions and in the three ages it is the title

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Zuishangsheng lun, T 2011.48.378c1–3. "When you are deluded, the master 'saves' you, and when you are enlightened you 'save' yourself. Although the (word) 'salvation' is identical, the usage is not the same." Zongbao version of the *Platform Sutra*, T 2008.48.349b9–10.

284 The original vows of Amitābha. Before Amitābha Buddha had become a buddha, when he was a bhikṣu, he made forty-eight vows in front of the Buddha Lokeśvararāja, when he had achieved these vows he would become a buddha. Of these, the eighteenth vow is representative: "If I become a buddha, then the sentient beings of all directions with utmost mind believe and delight in, and wish to be born in my (Pure) Land, even should they be mindful (of it) ten times, and they are not reborn (there), I will not take up correct awareness. I only exclude those who commit the five heinous sins and who slander the Correct Dharma." *Wuliangshoujing*, T 360.12.267c-269b.

285 "Lotus womb": This term is a metaphor for rebirth; being reborn leads to the position of buddha. "As soon as you call on the precious name (of the Buddha), you have already sown your own seed in the lotus womb, and if you initiate bodhi once, that is recording your name in the golden ground." *Lianzong baojian* 1, T 1973.47.306a19–20.

of the foremost buddha. The name at the causal ground was the bhikṣu Dharma-store.[286] He issued forty-eight vows to the Buddha King Freedom in the World (Lokeśvararāja),[287] saying, "When I become a buddha, from the people and the gods of the never-ending and numberless[288] worlds in all directions through to the groups of crawling and flying insect, those who chant my name ten times[289] will be certain to be reborn into my land. If I do

286 S. Dharmākara. The name Amitābha had when he was at the stage of causation. He is also called Bodhisattva Dharmākara. When the Buddha Lokeśvararāja appeared, a king named Kauśika listened to his sermon, gave rise to the mind for bodhi, abdicated his throne, and became a monk. This was the bhikṣu Dharmākara. Inspired by Lokeśvararāja, he saw twenty billion Buddha-lands, selected out the best points of those places, decided to build an ideal pure land, made forty-eight major vows, and ten eons ago became Amitābha. It is transmitted that he preaches in the Western Pure Land even now.

287 S. Lokeśvararāja or Lokeśvara. Also the Buddha King Overlooking the World (K. Ruigeungna). In the past, when Amitābha was the bhikṣu Dharmākara, this was the name of the buddha who was present in the world.

288 "Numberless": C. *wuyangsu*. In the fifty-two numerical units of India, the fifty-second numeral is the incalculable, limitless number; also the same in meaning as the infinite number. "The *yang* of *wuyang* is the combination of initial *yu* and final *yang*. In Sanskrit *asaṅkhya*, which in Chinese translation is *wuyangsu*. *Yang* means all." *Yiqiejing yinyi* 9, T 2128.54.359b21.

289 "Ten times" (literally ten sounds). This is the same as ten chants (C. *nian*, K. *yeom*), meaning to chant Amitābha or Namo Amitābha ten times. The achieving of the ten chants (in all ten times) means the practitioner of mindfulness of Buddha has reached the stage of being able to be reborn in the paradise of the Pure Land. "In this way, with the utmost mind uninterruptedly complete the ten chants calling Namo Amitābha Buddha. Contemplating with the mind is being mindful/chanting (*nian*), and chanting orally is called calling; and the ten chants are the ten sounds." *Guan Wuliangshou Fojing yishu*, T 1754.37.304b11ff. "Now in this contemplation sutra (*Guan Wuliangshou Fojing*) it says, 'By calling on the Buddha ten times, the ten vows and ten practices are completed.' What is 'completed'? 'Namo' means put trust in, and also to make a vow and to transfer (merit). 'Amitābha Buddha' is the practice of this. For the reason of this meaning you are sure to be reborn (there)." *Guan Wuliangshou Fojing shu*, T 1753.37.250a27ff. "You sentient beings should all properly believe that all the buddhas protect this sutra. What is called 'protecting'? If a sentient being calls on the name of Amitābha for seven days, a day, or even as little as ten times or even once, or one chant, that being will be certain to be reborn (in that Pure Land)." *Wangsheng lican ge*, T 1980.47. 448a6–9.

not attain this vow, in the end I will not become buddha."[290]

先聖云, "唱佛一聲, 天魔喪膽, 名除鬼簿, 蓮出金池." 又懺法云, "自力他力, 一遲一速. 欲越海者, 種樹作船, 遲也, 比自力也. 借船越海, 速也, 比佛力也." 又曰, "世間稚兒, 迫於水火, 高聲大吽, 則父母聞之, 急走救援, 如人臨命終時, 高聲念佛,則佛具神通, 決定來迎爾." 是故, 大聖慈悲, 勝於父母也, 衆生生死, 甚於水火也.

A previous saint said, "If you call (the name of) Buddha once[291] then the Heavenly *Māra* will be terrified,[292] your name will be erased from the demonic register,[293] and the lotus will flower in the gold-(covered) pond."[294] Also, the Dharma Assembly of Confession says, "Self-power and other-power are slow and rapid respectively. A person who wants to cross over the sea and who plants trees to make their boat will be slow; this is compared to self-power. A person who borrows a boat to cross over the sea will be rapid; this is compared to the power of the Buddha." It also says, "If a young child of the world is threatened by water or fire and yells out in a loud voice, its

290 This is the eighteenth, the most widely known of the forty-eight vows. It had much influence in later times. This vow is also known as the "vow of ten chants to be reborn" or "vow of chanting Buddha to be reborn."

291 "Also, if like Dharma Master Shaokang, sentient beings call on the name of Buddha once, the sentient beings will see a buddha fly forth from their mouths; if they call on the name of the Buddha ten times, then ten buddhas will fly forth from their mouths." *Jingtu huowen*, T 1972.47.302b20–22.

292 "Heavenly *Māra* will be terrified": This is derived from the incident of the *māra* god of the sixth heaven being defeated when the Buddha perfected the Way. The sentence that a person had been enlightened to the Way had the power to frighten the demons out of their wits. "Great hero, grasp the sword of insight. The barb of prajñā and the flame of *vajra* is not simply emptiness smashing the minds of non-Buddhists; it has already terrified the Heavenly *Māra*." *Zhengdaoge*, T 2014.48.396b3–4.

293 "Demonic register": the register of names of the dead in the underworld. Also a term indicating the ledger that has written out the dates of birth and death and the Dharma names and lay names of deceased believers kept in monasteries.

294 "Gold-(covered) pond": "The yellow, golden pond is covered at its base by white, silver sand…The purplish golden pond at its base is covered by white jade sand." *Wuliangshoujing*, T 360.12.271b1–5.

parents on hearing it will urgently rush to save it. Similarly, if a person on their deathbed chants (the name of) the Buddha in a loud voice, the Buddha who has divine powers will definitely come to welcome that person."[295] Therefore the compassion of the great saint is greater than that of parents. The (pain of) the birth-and-death of sentient beings is greater than that of (falling into) water and (being burned by) fire.

有人云, "自心淨土, 淨土不可生, 自性彌陀, 彌陀不可見!" 此言, 似是而非也. 彼佛無貪無嗔, 我亦無貪嗔乎! 彼佛變地獄作蓮花, 易於反掌, 我則以業力, 常恐自墮於地獄, 況變作蓮花乎! 彼佛觀無盡世界, 如在目前, 我則隔壁事猶不知, 況見十方世界, 如目前乎! 是故, 人人性則雖佛, 而行則衆生, 論其相用, 天地懸隔.

People say, "Your own mind is the Pure Land, so you cannot be born in the Pure Land; your own nature is Amitābha, so Amitābha cannot be seen."[296] These words seem to be correct and yet are wrong.[297] That buddha

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295 "Come to welcome," S. *pratyudyāna*, meaning that when you are reborn in the paradise Pure Land, Amitābha and the assembly of saints come to meet you. Also written "come to receive," "come to welcome and receive," and "the assembly of saints come to welcome." This is in the context of the nineteenth - "the vow of to come, welcome and accept you" - of the forty-eight vows Amitābha made when he was at the causal stage.

296 "Own nature is Amitābha": Because Amitābha Buddha and the paradise Pure Land are always in your mind, you yourself are Amitābha Buddha. It means the self-power mind of faith. Also called "one's own mind (is) Amitābha," "Amitābha in your own body," "own mind Pure Land," and "mind-only Pure Land."

297 A similar view of the Pure Land is seen in the following passage from the *Longshu zengguang jingtu wen*, "Awakening of Faith in the Pure Land," 5, T 1970.47.255c7–20. "Among those who in the world specialize in the investigation of Chan some say, 'Since only the mind is the Pure Land, how can there be another Pure Land? Since your own nature is Amitābha, there is no further necessity to meet Amitābha.' Although these words appear to be correct they are wrong. Why? (Because) the Western Pure Land has (a difference between) principle and traces. In reference to the principle, you can purify the mind, and therefore everything is pure, which can be truly regarded as mind-only Pure Land! In reference to the traces, there really is a world of utmost bliss, and the Buddha will

has no craving or anger, so do I also have no craving or anger? That buddha transforms hell into lotus flower (realms) as easily as turning over his hands, yet I always fear falling into hell because of the power of karma, so how can there be this transformation into a lotus flower (realm)? That buddha contemplates the endless worlds as if they were in front of his eyes, but I still do not even know matters beyond the intervening wall, so how can I see the worlds of all directions as if they are in front of my eyes? Therefore, even though everybody's nature is Buddha, since in practice they are sentient beings, if we refer to their attributes and functions, they are as far different as heaven and earth.

圭峯云, "設實頓悟, 終須漸行." 誠哉, 是言也! 然則寄語自性彌陀者, 豈有天生釋迦自然彌陀耶? 須自忖量, 人豈不自知!臨命終時, 生死苦際, 定得自在否? 若不如是, 莫以一時貢高,却致永劫沈墮. 又馬鳴龍樹, 悉是祖師, 皆明垂言教, 深勸往生, 我何人哉, 不欲往生!

Guifeng[298] said, "Even if you are in fact suddenly enlightened, in the

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speak exhaustively of it in detail, so how can this be a lie? Anybody can become Buddha, so to say that your nature is Amitābha is definitely not a lie. However, you do not reach this (buddhahood) in a moment. To take an example, it is like excellent timber that can be carved into a statue, but if it is to be most splendid, it must have the effort of carving applied to it before it can be so. You cannot point out the excellent timber and then say it is a most splendid statue. In this (principle), to say that only the mind is the Pure Land and that there is no other Pure Land, and that as your own nature is Amitābha, there is no necessity to further meet with Amitābha, is wrong. Furthermore, to believe that there is a Pure Land, and to flounder in the theory of 'mind-only' and think there is no need to be reborn in the Western land, and to think that if you investigate Chan, you are enlightened to your nature and transcend the buddhas and patriarchs and that there is no need to meet Amitābha is completely mistaken. Why? These words are too sublime, and I am concerned they will not be achieved easily."

298 Guifeng Zongmi (780–841), a monk of the Tang dynasty. He was fifth patriarch of the Huayan school and succeeded to the Chan lineage of Heze; his posthumous title was Dinghui. He wrote *Yuanjuejing kewen*, *Yuanju jing suanyao*, *Chanyuan zhuquanji duxu*, *Yuanrenlun*, et cetera.

end you must gradually practice."[299] These are true words! So then while depending on the words, "your own nature is Amitābha," how is there (sense in) a Śākya born of heaven or a naturally (born) Amitābha?[300] You must consider yourself. Why don't people know this? On your deathbed, at the instant of the suffering the crossover between birth-and-death, can you definitely be free or not? If you cannot, do not be triumphant and proud for a moment, for that will be sure to cause you to sink (into hell) for eternal eons. Also, Aśvaghoṣa[301] and Nāgārjuna[302] and all the patriarchal teachers clearly handed down verbal teachings and deeply encouraged rebirth,[303] so what (type of) person am I that I do not want rebirth?

又佛自云, "西方去此遠矣, 十萬<十惡> 八千<八邪>." 此爲鈍根說相也. 又云, "西方去此不遠, 卽心<衆生> 是佛<彌陀>." 此爲利根說性也. 敎有權實, 語有顯密. 若解行相應者, 遠近俱通也. 故祖師門下, 亦有或喚阿彌佛者<慧遠>, 或喚主人公者<瑞巖>.

Moreover, the Buddha himself said, "The Western (Pure) Land is far from here, one hundred thousand [ten evils] and eight thousand [eight

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299 See *Chanyuan zhuquanji duxu*, T 2015.48.411b7.

300 "There has never been a Śākya born of heaven or a naturally (born) Amitābha. Which of them was enlightened in their mother's womb?" *Yuanwu xinyao*, "Instructions to His Eminence Lin," XZJ 120. 737b11–12.

301 Aśvaghoṣa (100?–150?), a native of Śākata, which is to the south of Śrāvasti in Central India. Twelfth patriarch in the conferral of the Dharma pitaka.

302 Nāgārjuna (C. Longshu), fourteenth patriarch in the conferral of the Dharma pitaka. Also called Longmeng or Longshen. Of a South Indian Brahmin family, he is valued as the founder of Mādhyamika.

303 The following sentences in Aśvaghoṣa's *Dasheng Qixinlun* have the same import. "If a person only thinks of Amitābha Buddha of the Western World of Ultimate Bliss and turns the excellent faculties cultivated to the vow to be reborn in that world, then that person will be reborn there and always see the Buddha, and therefore in the end will not backslide." *Dasheng Qixinlun* 1, T 1666.32.583c17ff. Also, in the "Rebirth Chapter" of the *Dazhidulun* (fascicles 38–40) that is attributed to Nāgārjuna are words we should keep in mind.

perversities] (leagues distant)."[304] This is the preaching of the attributes for those of dull faculties. He also said, "The Western Pure Land is not far from here, as this mind [sentient being] is buddha [Amitābha]."[305] This is a preaching of the nature for those of sharp faculties. In the Doctrine there are the expedient and the real (teachings); in the language there are the evident and the secret. If you are a person in whom understanding and practice are in accord, you will comprehend both near and far. Therefore, in the school of the patriarchal teachers there are also those who may call on Amitābha [Huiyuan][306] or call on the subject [Ruiyan].[307]

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304 To suppress the ten evils and eight perversities metaphorically, it maintains that the distance between here and the Western Pure Land is 108,000 leagues. "The Buddha told the Elder Śariputra, 'To the west, passing through ten billion Buddha-lands, there is a world named Utmost Bliss. This land has a buddha titled Amitābha who is even now preaching the Dharma." *Amituojing*, T 366.12. 346c1012. "One hundred and eight thousand leagues to the west from here. This is mistaking India for the Western (Pure) Land. The sutra says, 'To the west, passing through ten billion buddha lands, there is a world named Utmost Bliss.' How can it be only 108,000? This briefly indicates one part (of it)." *Guan Wuliangshou Fojing yishu*, T 1754.37.284b29ff. The ten evils are killing, stealing, improper sex, lying, flattery, bad language, hypocrisy, covetousness, anger, and stupidity. The eight perversities are perverse views, ideas, language, deeds, livelihhod, expedient means, thoughts, and meditation.

305 The Dunhuang *Platform Sutra*, T 2007.48.341b15–16, has the following words that share a similar meaning. "If the mind simply lacks impurities, the Western Pure Land is not far from here; but if the mind gives rise to thoughts of impurity, even if you are mindful of the Buddha to be reborn there, this will be difficult to achieve. If you remove the evils then you will travel 100,000 (leagues), and if you have none of the eight perversities you will have passed over 8,000 (leagues)."

306 Lüshan Huiyuan (334?–416?), a monk who lived in Donglin Monastery during the Eastern Jin period. He devoted himself to the practice of mindfulness of Buddha in order to be reborn in the Pure Land, and so he formed a Society for Mindfulness of Buddha called the White Lotus Society. He was famous for his zeal. The samādhi that was mainly practiced in this society was the *pratyutpanna-samādhi*.

307 This is the story of Ruiyan Shiyan, who would call out to himself, "Subject," and then would reply, "Yes." See *Wumenguan*, "Yan Called on the Subject," T 2005.48.294b19ff.

The Causation of the Sutras

[53]

聽經, 有經耳之緣, 隨喜之福, 幻軀有盡, 實行不亡.

In listening to the sutras,[308] there is a causation (from it merely) passing through your ears, and the blessings of subsequent delight in it. The illusory physique has an end, but real practice does not disappear.[309]

此明智學, 如食金剛, 勝施七寶. 壽師云, "聞而不信, 尚結佛種之因, 學而不成, 猶盖人天之福."

This clarifies that wise study is like eating *vajra*[310] and is better than the

308 "Listening to the sutras": "There are two types of people who ask about the sutras; those who listen single-mindedly and those who do not listen single-mindedly. Those who listen to the sutras single-mindedly are better, and those who do not listen single-mindedly are not their equal. There are two types of people who listen to the sutras single-mindedly; those who hear and adhere to the Dharma, and those who hear but do not adhere to the Dharma. Those who hear and adhere to the Dharma are better, those who hear but do not adhere to the Dharma are not their equal." *Zhong Ahan jing* 1, T 26.1.421c14ff.

309 Based on the following in "Preface to Record of Examinations on Buddhism," *Zimen jingxun* 7, T 48.1079b14–17: "Although the illusory physique has an end, real practice does not disappear (end). Therefore the tongue-mark (of a buddha) is like a red canal, and the bones of the body are shattered like pearl beads, (the zealous practices to such an extent) are fully recorded in the books and records, and those with knowledge will have heard this in full. How much more so the causation of the *Prajñā*(*pāramitā sūtra*) passing through your ears and the blessings of the subsequent delight in the Lotus Sutra in comparing (the merits of others to your own)."

310 "*Vajra*" = diamond. If you eat a diamond it will not be digested but will be expelled from your body. In this metaphor of the *Huayanjing*, a sutra that is simply heard will not be mixed up with the frustrations. "For example, it is like a hero who eats a little diamond. Ultimately he cannot digest it, and it will bore through his body and appear on the outside. Why? Because the diamond is not like the coporeal body of mixed filth and will not remain with it. At the Thus Come's place, if you sow a slight root of good, it is also likewise. You need to bore through all compounded actions and the body

donation of the seven treasures. Master Shou[311] said, "Even though you hear and do not believe, you still form the causation of the seeds of buddhahood. Even though you study and do not achieve (enlightenment), you are still covered by the blessings (of being born) of humans and gods."[312]

[54]

看經, 若不向自己上, 做工夫, 雖看盡萬藏, 猶無益也.

If when reading the sutras[313] you do not study your own (original endowment), even though you read all the many sutra collections, there still will be no benefit.

此明愚學, 如春禽晝啼, 秋蟲夜鳴. 密師云, "識字看經, 元不證悟, 銷文釋義, 唯熾貪嗔邪見."

This elucidates that stupid study is like unto in spring the birds crying

of frustrations and arrive at the state of uncompounded ultimate wisdom. Why is this? It is because these slight roots of good do not co-exist with compounded actions and frustrations." T 279.10. 277a23ff.

311 Yongming Yanshou (904–975), the third patriarch of the Fayan branch of Chan. A native of Yuhang in Lin-an Superior Prefecture, he received the Dharma of Tiantai Deshao. His works include *Zongjinglu*, *Wanshan tongguiji*, and *Weixinjue*.

312 See *Weixinjue*, T 2018.48.996c21–22, which has "benefited by" rather than "covered by."

313 "Reading the sutras": to look at the sutras and read them, or to read the sutras before the Buddha. It has the same meaning as to intone the sutras or chant the sutras. It means to see the script with your eyes and to examine the truth with your mind. Silent reading is called reading the sutras (C. *kanjing*); reading aloud is called studying the sutras (*dujing*). "When you are reading the sutras or listening to the Dharma, if you do not draw a conclusion from each one for your (original mind), but simply twist and turn with the sentences and words (of the text), that is looking at the finger and regarding it as the moon itself. How could such a person only not see his own nature but also not be able to explain the letters of the text?" *Zongjinglu* 92, T 2016.48.918c15–18.

during the day and in autumn the insects chirping at night.[314] Master (Zong)mi said, "Knowing characters and reading sutras basically is not the realization of enlightenment. To digest the text and interpret meaning is to still burn with anger, craving, and perverse views."[315]

Warnings about Correct Paths of Practice

[55]

學未至於道, 衒耀見聞, 徒以口舌辯利相勝者, 如厠屋塗丹雘.

While learning has yet to reach the Way, it is proud of its scholarship, and only uses clever eloquence of mouth and tongue to gain advantage over others, which is like painting the privy with various colors.[316]

別明末世愚學. 學本修性, 全習爲人, 是誠何心哉!

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314 This is a metaphor for the meaninglessness of not investigating the meaning mentally and only being tied to the sentences of the sutra. "You here chant the sutras in full, research and taste the intentions of the saint, and so gradually enter into the Sudden, and because of the Sudden enter the Rounded (Teaching) and so then the Tripitaka is you and you are the Tripitaka. If that is not so, (then it is like) the spring beasts crying during the day, the autumn insects chirping at night, which are carried by the power of the wind, it will have no meaning." *Zimen jingxun* 3, "Record of the Monks Hall of Yongan Chan Cloister in Fuzhou," T 2023.48.1054a18–22.

315 *Chanyuan zhuquanji duxu*, T 2015.48.400a14–15.

316 "Various colors," here is used to mean superficially splendid. "Mr Yuan said to Daowu Zhen, 'While learning has yet to reach the Way, it is proud of its scholarship, and gallops away with its abilities and understandings, and only uses clever eloquence to gain advantage over others, which is just like painting and polluting the privy with various colors, which just adds to its stink.' (From *Xuhu jiwen*.)" *Chanlin baoxun* (*xun zhu*) 1, XZJ 113.451a5–14.

This specifically elucidates the stupid study of the end age (of the Dharma). Study is basically the cultivation of your own nature,[317] and if the entire practice is for (show to) others,[318] truly what mind is this?

[56]

出家人, 習外典, 如以刀割泥, 泥無所用, 而刀自傷焉.

The practice of the (teachings of the) non-Buddhist scriptures[319] by a monk is like cutting mud with a knife; the mud is useless (cannot be cut), yet the knife is harmed by it.[320]

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317 "Now study is basically the cultivation of the nature, so how can you be indignant if people do not know you? The Way values the entire (innate) life and lacks any seeking after being useful to this world." *Zimen jingxun* 7, T2023.48.1078b7–8.

318 "Confucius said, 'The students of the past did so for themselves; present-day students do so for (the approval) from others.'" *Lunyu*, "Xianwen" chapter, XIV.xxv.

319 "Non-Buddhist scriptures," also called the external books. Those non-Buddhist books are called external scriptures, and the Buddhist texts in contrast are called the internal scriptures. From the viewpoint of the Confucians and others, the Buddhist texts are external scriptures. "The teachings of saving the body are called external; the scriptures on rescuing the spirit are called the internal. Therefore the *Dazhidulun* has internal and external scriptures; the *Renwangjing* discusses internal and external śāstras, the Vaipulya (sutras) elucidate internal and external vinayas; and the *Bailun* talks of internal and external Ways. If you comprehend and discuss internal and external, then that includes Chinese and barbarian, but if you limit the mandate to this region (China), then you can say there are Confucianism and Buddhism, with Buddhism the internal and Confucianism the external." *Guang hongmingji* 8, "On the Two Teachings," T 2013.52.136c11–16.

320 *Dazhidulun*, T 1509.25.163b19ff.: "Even though a person who does not keep the precepts is sharp in intelligence, in order to manage worldly duties and various kinds of matters for seeking a livelihood, his faculty of insight is gradually blunted, just like a sharp sword used to cut mud subsequently becomes a blunt instrument." *Zimen jingxun* 4, T 2023.48.1060c2–3, says, "The *(Da) zhi(du)lun* says, 'If you study the non-Buddhist scriptures, that is like using a knife to cut mud, but nothing is made from the mud, and the knife is harmed by it." The *Zibo Laoren ji,* XZJ 126. 647b17ff., says, "Even though the knife is keen and sharp, if it is only used to cut mud, the mud cannot be used to make an implement, but the knife blade is harmed daily. This is not good use of a knife." So the knife becomes useless.

門外長者子, 還入火宅中.

The children of the householder who were outside the gate have returned into the burning house.[321]

[57]

出家爲僧, 豈細事乎? 非求安逸也, 非求溫飽也, 非求利名也. 爲生死也, 爲斷煩惱也, 爲續佛慧命也, 爲出三界度衆生也.

How can leaving home to be a monk be an insignificant affair? It is not to seek ease and leisure. It is not to seek warmth and satiety. It is not to seek profit and fame. It is to (escape the cycle of) birth-and-death, it is to cut off frustrations. It is to continue the insightful life of the Buddha. It is to leave behind the three realms and to save sentient beings.[322]

可謂衝天大丈夫.

He can be called a hero who pierces heaven.[323]

321 "The burning house" is a metaphor for the three realms that are full of all kinds of frustrations and troubles. Drawing on the metaphor of the burning house that is recorded in the *Lotus Sutra* 2, "Chapter on Metaphors," T 262.9.12b12ff., this makes clear the meaning that the study of non-Buddhist scriptures is just like having enticed the children who were in the burning house outside with expedient means, nevertheless they go back into the burning house.

322 "How can leaving home to become a monk be an insignificant affair? It is not to seek ease and leisure. It is not to seek warmth and satiety. It is not to seek profit and fame (by fighting) on a snail's horn (in a small pond). It is (to escape the cycle of) birth-and-death; it is not for (saving) sentient beings. It is to cut off frustrations and to leave behind the three realms and to continue the insightful life of the Buddha." *Zimen jingxun* 2, "Explanation of Difficult Passages," T 2023.48.1049c12–14.

323 "He ascended the hall and a monk said, 'Cui, Duke of Zhao, asked patriarchal teacher Guoyi, "Should I become a monk?" Guoyi said, "Becoming a monk is a heroic matter and is not something a general or minister can do." What is the intention of this?' The master said, 'He deeply discriminated the ability (Cui) brought.'" *Mi'an yulu*, T 1999.47.962a21–23.

[58]

佛云, “無常之火, 燒諸世間.” 又云, “衆生苦火, 四面俱焚.” 又云, “諸煩惱賊, 常伺殺人.” 道人, 宜自警悟, 如救頭燃.

Buddha said, “The fires of impermanence burn up all the worlds.”[324] He also said, “The fires of suffering of sentient beings burn all round.”[325] He also said, “The bandits of the frustrations are always looking (for opportunities) to kill people.”[326] Persons of the Way should appropriately warn themselves, like trying to save their head if it is on fire.[327]

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324 “The fires of impermanence” is a metaphor of fire that has the property of burning up everything, for if the array of phenomena is produced, they will necessarily be ephemeral and disappear and have no eternal permanence. It also carries the sense of warning practitioners to not be lazy. “You should be mindful that the fires of impermanence burn up all the worlds and must rapidly seek your own salvation, so do not sleep or doze. The bandits of the frustrations are always looking (for opportunities) to kill people, and are the greatest enemies. So how could you sleep and not rouse yourselves into enlightenment.” *Fo chuiban niepan lueshuo jiaojiejing*, T 389.12.1111a29-b3.

325 “Sin begins as the overflow of a goblet, calamity ends in the water covering the crown (of the head). Why? The fires of suffering of sentient beings burns all round, so how can you be at ease, sitting and talking meaningless chatter?” *Zimen jingxun* 1, “Texts on Warning Yourself,” T 2023.48.1048a21–23.

326 Just as bandits endanger the lives of people, the frustrations likewise damage the Dharma body and the life of insight, hence the metaphor of bandits, which are called frustration-bandits (S. *kleśa-śatru or kleśa-mitra*). “If those who seek the Way do not distinguish the great affair, the frustration-bandits are always on the lookout for opportunities.” *Dazhidulun* 68, T 1509.25.538a28. “Question, ‘Why are the frustrations called bandits and ignorance called sleep?’ Answer, ‘The frustrations bind sentient beings and create the evil karma, drop them into the three evil destinations (rebirths), and harm the life of the Dharma body. Therefore they are called bandits. Ignorance is to be deluded and darkened by percepts so that you do not know awareness. Therefore it is called sleep.’” *Hwaeomgyeong sambojang wontonggi* 1, HBJ 4.165a9–13.

327 This is also written “head on fire” or “a student of the Way who saves their head.” If your head catches fire, just as you would immediately try to put it out without any delay or indecision, so even when you are cultivating the Way or scholarship, you must be zealous and regard it as the most urgent matter. “Scrupulously and diligently cultivate practice without abandoning it

身有生老病死, 界有成住壞空, 心有生住異滅, 此無常苦火, 四面俱焚者也. 謹白參玄人, 光陰莫虛度.

The body has birth, old age, sickness, and death; the world has formation, persistence, destruction, and emptiness; the mind has birth, persistence, change, and cessation. These are the fires of the sufferings of impermanence that burn all round. I respectfully inform persons investigating the profund, do not pass time in vain.

[59]

貪世浮名, 枉功勞形, 營求世利, 業火加薪.

Craving worldly, fleeting fame is useless effort that troubles the body;[328] devising and seeking worldly benefits is adding fuel to the fires of karma.[329]

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even temporarily, just like removing a stone on top of your head or putting out your head when it is on fire." *Dasheng bensheng xindi guanjing* 5, T 159.3.313a22ff. "Be zealous and do not lie down, as if putting out your head when it is on fire." *Fahuajing anle xingyi*, T 1926.46.700b3.

328 "The Buddha said, 'The desires of people in accord with their emotions seek fame and glory, which is for example like burning incense so that people perceive the incense. However, the incense burns itself up in perfuming. The stupid crave the fame of the changing world, and do not keep to the way of truth. Fame and glory are calamities that endanger yourself, and are something you will regret in later times." *Sishierzhangjing*, T 784.17.723a22ff. The *Sishierzhangjing zhu* writes, "The Buddha said, 'The desires of people that follow their emotions are sought in fame and reputation,' but when the fame and reputation are clearly revealed, their bodies are already old! To covet eternal fame in the world and yet not study the Way is useless effort that troubles the body." XZJ 15.73b7ff.

329 "One who keeps the pure precepts must not buy and sell or trade, or maintain fields and houses, or keep people, slaves, and domestic animals, or any property or treasures. They should be far apart from these, just as they would avoid a fire pit." *Fo chuiban niepan lueshuo jiaojiejing*, T 389.12. 1110c22–25. "Devising and seeking worldly benefits adds to the fires of karma, but if you aim to preserve the uncreate (nirvana), the pearl-like precepts will be incomparable." *Fo yijiaojing zhu*, XZJ 59.12b5ff.

貪世浮名者, 有人詩云, "鴻飛天末迹留沙, 人去黃泉名在家." 營求世利者, 有人詩云, "采得百花成蜜後, 不知辛苦爲誰甜." 枉功勞形者, 鑿氷雕刻, 不用之巧也. 業火加薪者, 麤弊色香,致火之具也.

Of craving worldly, fleeting fame, a poet said, "Even though the wild goose flies to the end of heaven, it leaves its tracks in the sand;/ Even though people depart for the Yellow Springs (underworld), their name remains in their home."[330] Of devising and seeking worldly benefits, a poet wrote, "Having harvested the many flowers and after making honey,/ They (bees) do not know for whom they have suffered to make it sweet?"[331] The useless effort of troubling the body is like chiseling ice to make a carving, which is a useless art.[332] The words "to add fuel to the fire of karma" (means) that the coarse and threadbare color and smells are tools that promote the fires (of craving).[333]

[60]

名利衲子, 不如草衣野人.

Chan monks (who pursue) fame and benefits are not the equals of grass-clothed hermits.

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330 The poet is unknown.

331 Lines from the "Poem Singing of the Bees" by the late-Tang poet Luo Yin (833–909). Here the bees who labor in vain to gather honey that only sweetens the palates of humans are used as a metaphor for people who pursue benefit in this world. "No question of flat land or mountain heights,/ They cover the limitless scene of the world./ Having harvested the many flowers and after making honey,/ They do not know for whom they have suffered to make it sweet."

332 A metaphor: an ice carving will melt easily, to act in vain.

333 This following story from the *Lotus Sutra* is adopted and summarized as an explanation. "You should not delight in dwelling in the burning house of the three realms, and must not crave coarse and threadbare color, sound, smells, tastes and tangibles. If you crave and are attached to and produce love for them, you will be burned by them. If you should rapidly leave the three realms, you will attain one of the three vehicles of śrāvaka, pratyekabuddha, or buddha." *Fahuajing* 2, T 262.9.13b10ff.

唾金輪, 入雪山, 千世尊, 不易之軌則, 末世羊質虎皮之輩, 不識廉耻, 望風隨勢, 陰媚取寵. 噫, 其懲也夫!

Abandoning the golden cakravartin (position)[334] and entering the Snowy Mountains (Himalayas)[335] is the unchanging law of the thousands of world-honored ones (buddhas). Yet in the end period (of the Dharma) that class of (people who are like) sheep in tigers' skins[336] do not know shame, but spy out the situation and accord with the authorities, secretly flattering to obtain favors. Ah! Is this development not evidence?

心染世利者, 阿附權門, 趨走風塵, 返取笑於俗人. 此衲子以羊質, 證此多行. 以懲也夫, 三字結之. 此三字, 文出莊子.

Those whose minds are tainted by wordly benefits and who are sycophants to the powerful and run after scuttlebut[337] are scorned by the secular people. That these Chan monks have a sheepish constitution is evidenced by these many actions. And so the words "Is this development not

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334 S. *Cakra-varti-rāja.* A saintly king/ideal ruler who governs the world of four great continents and has the golden wheel (of the Dharma); also called the gold-wheel saintly emperor or gold-wheel legitimate heir.

335 Gaofeng, in his *Chanyao,* wrote, "Our Buddha, the World Honored One, abandoned the position of Golden Crakravartin King, and spent six years practicing austerities in the Snowy Mountains, when at midnight he saw Venus and was enlightened to the Way, and this also is enlightenment to the original source of the great matter." *Chanyao,* "Informal Sermon on New Year's Eve," XZJ 122. 717b8. See *Xutang yulu* 2, T 2000.47.998c5–6.

336 "Sheep in tigers' skins": although the external appearance is splendid, the inner reality is poor, or, as far as they do not change their nature, there is no change. "Someone asked, 'If there is a person here who says his surname is Kong and name Zhongni (Confucius), enters his hall, rests his head on his desk, and wears his clothes, can that person be Confucius?' 'His appearance would say yes, but his substance would say no.' He dared to ask of substance and so I said, 'If his substance is that of a sheep but his skin is that of a tiger, when he sees grass he will be pleased, and when he sees a wolf he will tremble, forgetting that his skin is that of a tiger.'" *Fayan*, entry on "Wuzi."

337 Literally, wind and dust; groundless rumor.

evidence?"[338] conclude this. These words come from *Zhuangzi*.

[61]

佛云, "云何賊人, 假我衣服, 裨販如來, 造種種業!"

Buddha said, "Why do bandits borrow and wear my clothes and sell out the Thus Come, making all sorts of karma?"[339]

末法比丘, 有多般名字, 或鳥鼠僧, 或啞羊僧, 或禿居士, 或地獄滓, 或被袈裟賊. 噫, 其所以以此!

The bhikṣus of the end period of the Dharma[340] have many kinds of names: bat-monk,[341] dumb-sheep monk,[342] bald layman,[343] the swill of hell,[344]

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338 "Is this development not evidence": "While here and now being in the midst of foolish rulers and rebellious ministers, and yet hoping to be without distress - how can that be possible? This is like Bi Gan (reproving King Zhou of Shang) and having his heart cut out. Is this development not evidence?" *Zhuangzi*, "Mountain Tree" chapter.

339 *Shoulengyanjing* 6, T 945.19.132b11–12.

340 Bhikṣus born in the end period of the Dharma compared to those practitioners of the period of the Correct Dharma or the period of the Imitation Dharma are said to be weak in faith, practice, and ability.

341 Meaning a "batlike monk" who is attached here and is then attached there. This was used as a term to designate a person who lacks a firm character, who cannot decide if he is a home-renunciant or who as a monk degrades himself. Also called "neither monk nor layman," or "half-monk half-layman" - in brief a quasimonk. "How sad! They have a six-foot body and yet lack wisdom. The Buddha calls them stupid monks. They have a three-inch tongue and yet cannot preach the Dharma. The Buddha calls them dumb-sheep monk. They resemble monks but are not monks, they resemble laymen but are not laymen. The Buddha calls them bat-monks or bald laymen." *Zimen jingxun* 2, T 2023.48.1049c23–26.

342 Also "flock of sheep monks." These terms criticize incompetent, lazy monks who do not have anything in particular to do. The *Dazhidulun* 3, T 1509.25.80a15ff., says, "What is called a dumb-sheep monk? Even though he does not break the precepts, he is dull in faculty and lacking insight,

or the *kaṣāya*-wearing bandit.[345] Ah! The reason (the Buddha said this) is due to this.

禆販如來者, 撥因果排罪福, 沸騰身口, 迭起愛憎, 可謂愍也.避僧避俗, 曰鳥鼠; 舌不說法, 曰啞羊; 僧形俗心, 曰禿居士; 罪重不遷, 曰地獄滓; 賣佛營生, 曰被袈裟賊. 以被袈裟賊, 證此多名. 以此二字結之, 此二字, 文出老子.

Those who sell out the Thus Come deny causation[346] and reject transgressions and blessings, violently boiling up the corporeal and oral

and does not distinguish the good from the ugly, does not know the importance of things, does not know if there is a transgression or not, and if there are two persons disputing some monastic matter, he cannot decide, stays silent and does not speak, just like a white sheep, which even when a person is about to slaughter it, does not make a sound. That is called a dumb-sheep monk."

343 "Bald layman": also "bald person," "bald slave," "bald-headed layman," "bald-headed śramaṇa." Although he appears like a monk externally, having shaved his head, his lifestyle is not only no different from that of a layperson, but he also does not keep the precepts, and so is designated a "half-monk half-layman" or "neither monk nor layman," a precept-breaking monk. "Those who break the precepts and do not protect the Dharma are called bald laymen." *Daban niepanjing* 3, T 374.12. 383c18–19.

344 "Swill of hell": meaning people having transgressions so grievous that they are only the waste that falls into the deepest recesses of hell. They are repulsive, extreme philistines who ardently seek power and wealth, oblivious of their original endowment as practitioners. "There is a type of vagabond elder who fires off letters and communications begging to be made abbot of this cloister and that cloister, and as soon as he has obtained an abbacy, selects an auspicious day to enter the cloister (and be installed as abbot). He also says, 'I am an elder,' and inside the abbot's quarters he freely accepts a cheerful life. These types are called the swill of hell." *Zimen jingxun*, "Informal Sermon of Chan Master Huanglong Sixin," T 2023.48.1071b6–9.

345 "*Kaṣāya*-wearing bandit": those who indulge in evil practices, who are given to craving, and who are disguised as bhikṣus, only externally wearing the *kaṣāya* robe. "If you do as you wish and delight in desire, always craving food and drink, you are a *kaṣāya*-wearing bandit and are not called a bhikṣu." *Zhengfa nianchu jing* 49, T 721.17.292c15ff. "One whose mind is always flattering and deceiving, always craving marvelous food and drink, and who delights in and is attached to things desired, that bhikṣu of evil deeds is called a *kaṣāya*-wearing bandit." *Zhufa jiyaojing* 9, T 728.17. 507c12ff.

346 "Denial of causation" (S. *phala-hetv-apavādin*): the denial of the logic of cause and result. A

(karma), by turns giving rise to love and hate, which can be considered deplorable. Those who avoid being monks and avoid being laypersons are called bat-monks. Those who do not preach the Dharma with their tongue are called dumb sheep. Monks in form but laypersons mentally are called bald laymen. Those with serious transgressions and who do not remove them are called the swill of hell. Those who sell out the Buddha to make a living are called *kaṣāya*-wearing bandits. These many names are evidence that there are *kaṣāya*-wearing bandits. The two characters "due to this" that conclude this (passage) come from *Laozi*.[347]

[62]

於戱! 佛子, 一衣一食, 莫非農夫之血, 織女之苦, 道眼未明, 如何消得!

Alas! Are not the single robe and one meal enjoyed by the sons of the Buddha the blood of the farmers or the toil of the weaving women? If your eye of the Way is not clear, how can you enjoy them?[348]

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perverse view that denies the basis in conditional production, the nihilistic view that is attached to there being no continuity, that all is eliminated. Also called denial and non-existence of causation. "If you deny causation, that is a perverse view; and if you consider that this is the Way, that is the grasping of the precepts; and if you consider this to be nirvana, that is the grasping of views." *Mohe zhiguan* 5, T 1911.46.66a20ff. "If you deny causation by (thinking) there is nothing at all, empty, since all is completely swept away and nothing is left, that invites calamity." *Zhengdaoge,* T 2014.48. 396a27–28.

347 Appears in *Laozi* 21, 36, 54, and 57: "Due to this," meaning because of this; the preceding words are a basis that allows you to know the reason for something.

348 "Enjoy" is a word meaning to acquire or consume. Here it is used in the sense of not repaying a donor's kindness. "Reverend Bianyan (Xiaoliao) picked up chestnuts, fried and ate them his entire life. Great Master Yongjia did not eat pieces of vegetables that had been hoed. Eminent monk Huixiu wore a pair of shoes for thirty years, repaired and sewed them up hundreds and thousands of times, and when he trod on soft ground he walked barefoot. Fearing that they would damage what others had donated out of faith, it was difficult to enjoy those items given with a mind of faith. All of

傳燈, "一道人, 道眼未明故, 身爲木菌, 以還信施."

The *Transmission of the Lamplight* (says that) because the person of the Way was not clear in his eye of the Way, his body became a mushroom in order to repay what a believer had donated.[349]

[63]

故曰, "要識披毛戴角底麼? 卽今虛受信施者是. 有人未飢而食, 未寒而衣, 是誠何心哉! 都不思目前之樂, 便是身後之苦也."

Therefore it is said, "Do you want to know who is covered in fur and wears

the donors reduced what was in the mouths of their wives and children, and since they had brought them as offerings, they wanted to induce blessings and repent their sins. So then all the things you use in the twenty-four hours of the day come from the strength of other people, so you are not hungry and yet you eat, you are not cold and yet are clothed, you are not filthy and yet bathe, are not tired and yet sleep, and so if your eye of the Way is not clear, the mind outflows without end, so how can you enjoy them? Therefore a virtuoso of old said, '(Donations) are brought for you to perfect the work of the Way, so if the Way is not perfected, how can you enjoy (those donations)?' " *Zimen jingxun*, "Informal Sermon of Chan Master Cishou Shen," T 48.1076c5–13.

349 "After the Venerable (Kāṇadeva) had attained the Dharma (enlightenment) he went to the country of Kapilavastu, where there was an elder named Brahmaśuddhaguṇa. One day a tree in his garden sprouted a great fungus like a mushroom, and it tasted delicious. Only the elder and his second son Rāhula often took and ate it, but once it had been taken it grew again, and when it was finished it grew again, yet no other members of the household could see it. The Venerable knew that the cause of this had been in a past life, and so he went to that house, and the elder asked him the reason for this occurrence. The Venerable said, 'In the past your family made an offering to a bhikṣu, but that bhikṣu's eye of the Way was not clear, and because that bhikṣu took that donation as empty and in vain, in retribution he became a wood fungus. Only you and your son (*Chuanfa zhengzong ji* says it was the next son) made the offering in utmost sincerity, and so you can enjoy (the fungus) and the others cannot.' Again he asked, 'Elder, how old are you?' He said, 'Seventy-nine.' The Venerable spoke a gāthā, '(The monk) had entered the Way but had not comprehended the principle,/ So he again received a body to repay the donations of the faithful./ When you are eighty-one years old,/ This tree will no longer produce the fungus.'" *Jingde chuandenglu* 2, "Biography of Kāṇadeva," T 2076.51.211b8–19.

horns?[350] This is the one who now receives believers' donations in vain.[351] There are people who while not hungry eat, are not cold and are clothed. Truly what sort of mentality is this? It is to not think at all that the pleasure of what is before their eyes will be the suffering of a later life."

智論, "一道人, 五粒粟, 受牛身, 生償筋骨, 死還皮肉." 虛受信施, 報應如響.

The (*Da*)*zhidulun* says, "A person of the Way received rebirth as an ox because of five grains of millet, and through that life he made restitution through (his work of) muscle and bones, and at his death he repaid with skin and flesh."[352] If you accept a believer's donation emptily, the recompense will be like an echo.

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350 "Covered in fur and wear horns": here it means to be reborn after death as an animal. It is also used in the sense of becoming an ox in a field to repay the favors of receiving the donations of believers by trying to save those who have fallen in the cycle of rebirth. Unlike this, it is used to represent a Chan style of bodhisattva conduct, as shown with the typical words of "going to practice among a species (different from humans)." In this way, Caoshan Benji evaluated "covered in fur and wearing horns" to be going among different species. *Caoshan yulu*, T 1987B.47.543c12ff. "If you thought-moment by thought-moment do not rest the mind, then you will climb up that tree of ignorance and enter the six paths and four birth-types (of rebirth), and be covered in fur and wear horns." *Linji yulu*, T 1985.47.500c22–23. "Therefore cats and water buffalo are resolutely unknowing. They do not know the Buddha, they do not know the patriarchs or even bodhi and nirvana, nor good and bad or cause and effect. They simply eat grass when hungry, drink water when thirsty. If they can do so, they do not worry, do not come to discriminate. Haven't you heard it said, 'Since deliberation is not formed, you know (the matter of the original endowment)'? So they can be covered in fur and wear horns, and pull a plough and yet gain a little benefit of this." *Chanlin sengbao zhuan*, "Biography of Caoshan Benji," XZJ 137.445a18ff.

351 "Do you want to know who is covered in fur and wears horns? It is you who always recklessly try to control." *Zimen jingxun* 7, "Informal Sermon of Chan Master Fachang Yun," T 2023.48.1077c23–24.

352 "Again, according to the *Wuliangshoujing*, 'Gavāmpati in a past life had been a bhikṣu, and at the edge of another person's millet field, plucked a stem of millet to see how ripe it was. Several grains fell to the ground, and it took him five hundred lives as an ox to pay for it.'" *Zhujing yaoji* 9, T 2123.54.83a12ff. "It is like Gavāmpati, who because he had the karmic habit (from a previous life), always spat out his food and chewed it (again)." *Dazhidulun* 27, T 1509.25.260c22ff.

[64]

故曰, "寧以熱鐵纏身, 不受信心人衣; 寧以洋銅灌口, 不受信心人食; 寧以鐵鑊投身, 不受信心人房舍等."

Therefore it is said, "Rather entwine your body with hot iron than accept the clothes of a person of a mind of faith, rather pour boiling copper into your mouth than accept the food of a person of a mind of faith, rather toss your body into an iron cauldron than accept the residence of a person of a mind of faith."[353]

梵網經云, "不以破戒之身, 受信心人, 種種供養, 及種種施物,菩薩若不發是願, 則得輕垢罪."

The *Fanwangjing* says, "Since you do not use the body that violates the precepts to accept the various offerings and the various donated goods of persons of a mind of faith, if the bodhisattva does not make this vow, then he will incur a slight transgression."[354]

353 This quotes the following sentences of the *Nirvana Sutra*: "Again, good son, the great being, the bodhisattva, makes this vow: 'I would rather entwine my body with hot iron and in the end not dare with this body that has broken the precepts, than accept the clothes from a donor with a mind of faith.' Again, good son, this great being, the bodhisattva, will make this vow: 'I would rather swallow a hot ball of iron and in the end not dare with this mouth that has violated the precepts, than eat the food and drink of a donor with a mind of faith.' Again, good son, the great being, the bodhisattva, makes this vow, 'I would rather lie this body down on a slab of hot iron and in the end not dare with this body that has broken the precepts, than accept the bed and bedding of a donor with a mind of faith.' " *Daban niepanjing* 11, "Chapter on the Practices of the Saint," T 12.433a25-b3. See *Zhong Ahanjing* 1, "Muji yujing," T 26.1.425a16–427a8ff.

354 "Slight transgression" (S. *duṣk-ārta*, K. *dolgilla*). As the fault or defect of polluting a pure action, it is a comparatively light transgression, and is discriminated from the grievous transgressionns that belong to the *pārājika* (transgressions of expulsion from the Order). The quotation is from *Fanwangjing* T 1484.24.1007c7–15.

[65]

故曰, "道人, 進食如進毒, 受施如受箭, 幣厚言甘, 道人所畏."

Therefore it is said, "A person of the Way takes food like taking poison, and accepts donations like being shot by an arrow. A person of the Way must fear rich presents and sweet words."[355]

進食如進毒者, 畏喪其道眼也; 受施如受箭者, 畏失其道果也.

Taking food like taking poison is because you are afraid of losing your eye of the Way; accepting donations as if you are being struck by an arrow is because you are afraid of losing the result of the Way.[356]

[66]

故曰, "修道之人, 如一塊磨刀之石, 張三也來磨, 李四也來磨, 磨來磨去, 別人刀快, 而自家石漸消. 然有人更嫌他人不來我石上磨, 實爲可惜."

Therefore it said, "A person who cultivates the Way is like a block of stone that polishes blades. Zhang the Third comes to polish with it and Li the Fourth comes to polish with it, and they polish continuously, and so although other people's blades are sharp, your own stone is gradually worn down. Even so, a person who also dislikes other people not coming to polish on his stone is really pitiable."[357]

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355 See "The Informal Sermon of Chan Master Cishou Shen," *Zimen jingxun* 7, T 2023.48.1076c20–21.

356 The eye of the Way is the eye that sees the truth of the Buddha-dharma; the result of the Way means nirvana or enlightenment that is the result of the practice of the Buddha Way.

357 In the *Zimen jingxun*, the above content of *Seonga gwigam* 66 is followed by that in section 65. See "Informal Sermon of Chan Master Cishou Shen," *Zimen jingxun* 7, T 2023.48.1076c16ff. Zhang the Third and Li the Fourth are colloquialisms for the man on the street.

如此道人, 平生所向, 只在溫飽.

Such a person of the Way aims in his whole life at only being warmed and sated.

[67]

故, 古語亦有之曰, "三途苦未是苦, 袈裟下失人身, 始是苦也."

Therefore this also exists in an ancient saying, "The sufferings of the three (evil) paths are not suffering. The loss of the human body (in the next life even while having been) under the *kaṣāya* from the start is this suffering."[358]

古人云, "今生未明心, 滴水也難消." 此所以袈裟下失人身也.佛子! 佛子! 憤之激之.

An ancient said, "If you have not enlightened the mind in this life, even (the gift of) a drop of water should not be enjoyed,"[359] and so this is why you lose the human body (while) under the *kaṣāya*. Sons of the Buddha, sons of the Buddha! Exert yourselves, be roused by this.

此章, 始起於一於戲, 終結於一古語, 中間紬繹許多故曰字, 亦一段文法也

This passage (sections 62–67) starts with an "Alas" and ends with an old saying, and in between it draws out the threads of a number of characters of "Therefore it is said," and is also a method of constituting a paragraph.

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358 See *Chanlin baoxun* 1, T 2022.48.1021b24ff.

359 "Your study of insight for a thousand days is not the equal of one day studying the Way. If you do not study the Way, then you should not enjoy even a drop of water." *Chuanxin fayao*, T 2012.48. 384a10–11.

[68]

咄哉, 此身! 九孔常流, 百千癰疽, 一片薄皮. 又云, "革囊盛糞, 膿血之聚." 臭穢可鄙, 無貪惜之. 何況百年將養, 一息背恩!

Hey! The body! The nine orifices are always running, and there are many boils in a single piece of thin skin.[360] It is also said, "It is a skin-bag full of shit, an assemblage of pus and blood,"[361] stinking, filthy, and despicable. Have no craving or regard for it. How much less that you nourish it for one hundred years, and in one breath it betrays your kindness![362]

上來諸業, 皆由此身, 發聲叱咄, 深有警也. 此身, 諸愛根本,了之虛妄, 則諸愛自除; 如其耽着, 則起無量過患. 故於此特明之, 以開修道之眼也.

All of the above karma is due to this body, so the loud shout of a scolding, "Hey!" is a profound warning. This body is the basis of the passions, so if you realize its empty falsity, then the passions will be removed by themselves. But if you are addicted to it, you will give rise to unlimited errors and calamities. Therefore here it is specially elucidated in order to open up the eyes of those who cultivate the Way.

360 This passage in its totality has taken its general idea from the *Daban niepanjing*. The nine orifices are the two eyes, two ears, two nostrils, mouth, anus, and urethra. Because they always flow with filthy traces, they are also called the nine flows or nine outflows, and these nine organs are also called the nine holes, nine entrances, or nine cankers. "This body is impure and the nine orifices continually flow. This body is like a walled city, with the blood, flesh, sinews, and bones which are bound over the top with skin." *Daban niepanjing* 1, T 374.12.367b1–2. Senglang explained these nine orifices as one of the contemplations on impurity. See *Daban niepanjing jijie* 2, T 1763.37.387c27ff.

361 *Chanzong Yongjia ji*, "Three Karma of Pure Cultivation," T 2013.48.388c1. The following explanation is given in Chuandeng's *Yongjia jiju*, XZJ 111.419a2ff.: " 'Skin-bag full of shit' indicates the waste that is in the stomach and bowels; 'the assemblage of pus and blood' indicates what is in the skin-bag." "The shit that fills the skin-bag is the impurities." *Dafang dazhuangyanjing* 9, T 187.3.593a17.

362 The maintenance of the body is compared to kindness, and the death of it that takes place in a moment is seen as being a betrayal of that kindness.

評曰 四大無主故, 一爲假四寃; 四大背恩故, 一爲養四蛇. 我不了虛妄故, 爲他人也嗔之慢之; 他人亦不了虛妄故, 爲我也嗔之慢之, 若二鬼之爭一屍也. 一屍之爲體也, 一曰泡聚, 一曰夢聚, 一曰苦聚, 一曰糞聚, 非徒速朽, 亦甚鄙陋. 上七孔, 常流涕唾, 下二孔, 常流屎尿. 故須十二時中, 潔淨身器, 以參衆數. 凡行麤不淨者, 善神必背去. 因果經云, "將不淨手執經卷,在佛前涕唾者, 必當獲厠蟲報." 文殊經云, "大小便時, 狀如木石, 愼勿語言作聲. 又勿畫壁書字, 又勿吐痰入厠中." 又云, "登厠不洗淨者, 不得坐禪床, 不得登寶殿."

Evaluation: Because the four elements have no master,[363] on the one hand, (the body) depends on the four enemies. Because the four elements reject the kindness,[364] on the other hand it nurtures the four snakes.[365] Because I do not realize their empty falsity, I am angry and am rude to other people. Other people likewise do not realize their empty falsity, and therefore are angry at and rude to me. This is like two demons battling over one corpse. The substance of the single corpse in one (sutra) is said to be a collection of bubbles,[366] in one it is said to be a collection of dreams, in one it is said to be a collection of sufferings, and in one it is said to be a collection of shit. So not only does it rapidly decay, it is also extremely vulgar. The upper seven orifices always flow with mucous and spit; the lower two orifices always flow with faeces and urine. Therefore in the twenty-four hours of the day you should

363 This is the viewpoint that sees the body, as composed of four elements and lacking an ego or self. Even the self, lacking the possession of a self, is called "there is no master." "Because the four elements combine, this is provisionally named the body. The four elements have no master, so the body has no master. Again, the occurrence of this illness is all due to attachment to self. For this reason, you must not produce attachment to self." *Weimojing* (*Vimalakīrtinirdeśa sūtra*), T 475.14.544c29ff.

364 The four elements are scattered, meaning it ends in death.

365 The four poisonous snakes are a metaphor for the four elements. "Contemplate one's own body as being like four poisonous snakes." *Daban niepanjing* 1, T374.12.367a28. Senglang saw contemplation of the body as one of the contemplations of suffering. See *Daban niepanjing jijie* 2, T 1763.37.387c26.

366 "This matter is like a collection of bubbles, unreal, not eternally present." *Ayu wangjing*1, T 2043.50.134b3.

cleanse the body so that you can fit in with crowds of people. In general, the practice of coarseness and impurity certainly means the good gods will turn their backs on you. The *Sutra of Cause and Effect* says, "If you hold the sutra fascicles with unclean hands, or cry and spit in front of the Buddha, you will certainly be repaid by being reborn as a toilet grub." The *Mañjuśrī sūtra* says, "When defecating or urinating, you should be bodily like wood and stone in attitude and be careful not to speak or make a sound. Also do not scribble on the walls or write characters (there), and do not spit phlegm into the toilet."[367] It also says, "Those who do not wash after leaving the toilet must not sit on the meditation bench and must not enter the precious hall."[368]

> 律云, "初入厠時, 先須彈指三下, 以警在穢之鬼, 黙誦神呪各七遍. 初誦入厠呪曰, '唵 狼嚕陀耶 莎訶 옴 로다아 바하.' 次誦洗淨呪曰, '唵 賀囊密喋帝 莎訶 옴하나 리데 바하.' 右手執瓶, 左手<用無名指> 洗之, 淨水旋旋傾之, 着實洗淨. 次誦洗手呪曰, '唵 主迦羅野 莎訶 옴주가라야 바하.' 次誦去穢呪曰, '唵 室利曳娑醯娑縛賀 옴시리예바헤 바하.' 次誦淨身呪曰, '唵 跋於囉 惱迦咤 娑縛賀 옴바 라놔가다 바하.' 此五神呪, 有大威德, 諸惡鬼神聞必拱手. 若不如法誦持, 則雖用七恒河水, 洗至金剛際, 亦不得身器清淨." 又云, "洗淨須用冷水, 洗手須用皂角, 又木屑灰泥, 亦通. 若不用灰泥, 則觸水淋其手背, 垢穢尚存, 禮佛誦經必得罪<云云>." 此登厠洗淨之法, 亦是道人日用行實故, 略引經語, 并附于此.

The Vinaya says, "When you first enter the toilet you must first snap your fingers three times in order to warn the demons among the filth[369] and must

367 The sutra source is unknown, but has its basis in the words of the "Regulations on Going to the Toilet" of *Zimen jingxun* 9, T2023.48.1092a14ff. But according to the *Wenshushili wenjing* 1, T 468.14.492b29, you should be silent not only when going to the toilet but also when worshipping Buddha, listening to sermons or participating in the assembly, or while begging or eating.

368 Words that appear in the "Regulations on Going to the Toilet," *Zimen jingxun* 9, T 2023.48. 1092a1–2.

369 The *Shishiyaolan*, T 2127.54.300a28, quotes the theory of the *Sanqian weiyijing* that this is the sixth item out of twenty-five items that you must observe when you go to the outhouse. "Six, having entered, directly snap your fingers [this is to warn the shit-eating demons]."

silently chant each of the mantras seven times.[370] First you chant the mantra of entering the toilet, *Om harotaya sabaha*. Next you chant the washing mantra, *Om hanamariche sabaha*. Take the pitcher in your right hand and wash (your privates) with your left hand [the ring finger], tipping out the water slowly, really washing it. Next you chant the mantra of washing hands, *Om chukaraya sabaha*. Next you chant the mantra of removing filth,[371] *Om siri yebahye sabaha*. Next you chant the mantra of cleansing the body, *Om baara wakatak sabaha*. These five mantras have great awesome powers, and on hearing them the evil demons will be sure to fold their hands (in resignation), and if you do not chant and keep (them) according to the Dharma regulation, then even though you use as much water as seven Ganges rivers, and you wash till the ends of the earth,[372] you still will not gain a pristine body." It also says, "In ablutions you must use cold water, and in washing the hands you must use pods of the *Gleditschia sinensis*, and sawdust and ashes are also permissible. If you do not use ash, the backs of your hands will be splashed by filthy water[373], and still the polluting filth remains. (In these circumstances) if you worship the Buddha and chant the sutras you will be sure to incur sin."[374] Because

370 Below are presented the five mantras to be chanted on entering the toilet. This means that each of these five is to be chanted seven times.

371 This has the aim of cleansing the mind, removing the filth of greed, anger and stupidity.

372 "Ends of the earth": literally, the "ends of the gold wheel" or "ends of the *vajra* wheel." Sixteen million *yojanas* (marches) beneath the great earth there is a base of a gold wheel. Even more concretely, it is used to mean "to the end of everything" or "to wherever." "Ends" means exhausted or to the end of.

373 "Filthy water": literally, "touched water." Water used to wash the privates. This must be strictly separated from the clean water that is used next. "At that time, bhikṣus first warmed the dirty water (for washing their private parts) and then warmed the pure water. The Buddha said, 'First warm the pure water, then warm the dirty water. If you do not do so, you will commit a sin against the Dharma." *Youbu lüzashi* 10, T 1451.24.250b4ff.

374 The *Zimen jingxun* 9, T 2023.48.1092b1–10, quotes the *Qitang zalu* concerning Dharma Teacher Zhizhao, who had chanted the *Huayanjing* for thirty years. Then a youth visited him, and they had the following dialogue: "Zhizhao said, 'Where have you come from?' 'From Wutai.' Zhizhao said, 'Why have you come from afar to here?' 'Because I have a minor matter that I wish to guide you

this method of washing after the toilet is a daily practice of the person of the Way, I have briefly quoted the words of the sutras and attached them here.

[69]

有罪卽懺悔, 發業卽慚愧, 有丈夫氣象. 又改過自新, 罪隨心滅.

If you have a transgression, repent; and if you become angry and are ashamed, then you have the temperament of a hero. Again, if you repair your errors and renew yourself, the sin will be eliminated in accord with your mind.

懺悔者, 懺其前愆, 悔其後過. 慚愧者, 慚責於內, 愧發於外.然, 心本空寂, 罪業無寄.

Repentance (*chanhui*) is to *chan* (regret) your previous transgressions; *hui* is to reflect on your future errors. Shame (*cankui*) is to be guilty and blame yourself internally; *kui* is to be ashamed and to display (confess the wrong) externally.[375] However, the mind is originally empty and calm, so there is nowhere for sin or deeds to lodge.

with.' 'I want to hear it.' 'My master, your chanting of the sutra is really admirable. But you make an error when you go to the toilet and then wash, for the dirty water (for washing your privates) soaks the backs of your hands, and you have not used ashes to wash them. According to the Vinaya, it is specified that the ashes be used seven times, but now you only use it two or three times, and as a consequence this pollution still remains, and so you will incur sin when worshipping Buddha or chanting sutras.' When he had finished speaking, he was no longer seen. Ashamed, Zhizhao changed his errors. Someone who knew of this said, 'He must have been a manifestation of Mañjuśrī with a warning for Zhizhao.' Therefore know that in washing your hands you must follow the Dharma. The *Yinguojing* says, 'If you read the sutras with filthy hands then you will be repaid by being reborn as a toilet grub.'"

375 "Display" (*bal*) is to frankly reveal your transgressions, and is in the context of the open display of repentance. "If you are ashamed, and you openly display your repentance, how will it only be

[70]

道人宜應端心, 以質直爲本. 一瓢一衲, 旅泊無累.

A person of the Way must properly be of an upright mind, with an honest, straightforward disposition as his basis, and (must) with a gourd and rag (robe)[376] travel and rest without entanglements.

佛云, "心如直絃." 又云, "直心是道場." 若不耽着此身, 則必旅泊無累.

The Buddha said, "The mind is like a straight string."[377] He also said, "The straightforward mind is the site of the Way."[378] If you are not attached to this

the elimination of the transgression committed? It also extends to limitless merits and establishes the Thus Come's marvelous result of nirvana." *Cibei shuican fa*, T 1910.45.970c23ff. "You should openly display (your transgression), do not cover it up. If you openly display it, you will be at ease, but if you do not openly display it, it will become deeper. This is called an aware examination and revelation of your transgression (to the assembly of monks)." *Jiyi menzulun* 24, T 1536.26.381a15ff.

376 "A gourd and rag robe" expresses the simple and straightforward clothing and food of a practitioner who thinks only of the Way. "Question, 'What was the house-style of the ancient Buddha?' The master said, 'One gourd and one rag robe.' " *Qiannan huideng lu* 6, "Chapter on Zubi Zui," XZJ 145.790a16ff. As an example of the expression of an appearance of enjoying the Way and being satisfied with such a plain lifestyle of genteel poverty, the praise by Confucius of his disciple Yan Hui is famous. "With a single container of food and a gourd of soup, and living in his mean laneway, which other people could not endure the trouble of, Yan Hui did not change his enjoyment of this. Admirable indeed was Yan Hui." *Lunyu* VI.ix.

377 The *Shoulengyanjing* 6 says, "If bhikṣus have a mind like a straight string, and are totally pure, (when) they enter samādhi, they will never have *māra* interference. I predict such people will achieve bodhisattva status of the highest enlightenment." T945.19.132c22–24. A commentary on this sutra passage explains it: "At all times be entirely without falsity and lies. If you are such a person and you truly seek the Way, then can you be far from reaching it? If you display such signs and forms, and allow yourself to be titled as having attained the Way, then inwardly you are harboring flattery and distortion, and externally manifesting (signs of) fame and reputation, so how can that be called cultivation of practice?" *Shoulengyanjing yishu zhu* 6, T 1799.39.915a21ff.

378 "The straightforward mind is the site of bodhi because it lacks falsity." *Vimalakīrtinirdeśa sūtra* 1, T 475.14.542c15. Sengzhao in his *Zhu Weimojiejing* explained it as follows: "The direct mind means

body, then you can be sure to travel and rest without entanglements.

[71]

凡夫取境, 道人取心. 心境兩忘, 乃是眞法.

The ordinary person adheres to the percepts; the person of the Way adheres to the mind. By forgetting both mind and percepts, that is the true Dharma.[379]

取境者, 如鹿之趁空花也; 取心者, 如猿之捉水月也. 境心雖殊, 取病則一也. 此合論凡夫二乘.

The adhering to the percepts is like a deer that follows[380] after spots before the eyes;[381] the adhering to the mind is like the monkey seizing the moon (reflected in) water.[382] Although the percepts and the mind are

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that internally the mind is true and straightforward and externally without falsity. This then is the basis of all fundamental practices, and is the site of the smooth progression on the Way." *Zhu Weimojiejing* 4, T 1775.38.363c26–28.

379 *Chuanxin fayao*, T2012A.48.381a20.

380 *Laṅkāvatara sūtra*: "It is for example like a herd of deer that are pressured by thirst, and seeing a springtime mirage, create the idea of water, and in delusion chase after it, not knowing it is not water. Like this, stupid people are perfumed by beginningless falsity and false thought, the three poisons (greed, anger, and stupidity) burn their minds, and they enjoy the material realms." *Lengqie jing* 2, T 670.16.491a7ff.

381 "Spots before the eyes": literally, "flowers in space." A metaphor for the optical illusion that gives rise to mistaken thought about an object that really does not exist. It draws on the metaphor of the phenomenon of a person with eye disease who mistakenly thinks there are flowers blooming in the sky. "It is like many people of the world who mistakenly discriminate, grasping the flowers in the sky or a second moon. You must first see the minor phenomena of the world, then later grasp that there are such phenomena." *Dasheng guangbai lunshi* 2, T 1571.30.196c8ff.

382 A metaphor that appears in *Mohe sengzhi lü* 7, T 1425.22.284a7ff. The *Zongjinglu* 6 says,

different, the fault of adhering is identical. This jointly discusses the ordinary person (and followers) of the two vehicles.

天地尚空秦日月, 山河不見漢君臣.

Heaven and earth have already blanked out the sun and moon of the Qin (reign),

The mountains and rivers do not see the ruler and ministers of the Han (reign).[383]

[72]

聲聞, 宴坐林中, 被魔王捉; 菩薩, 遊戲世間, 外魔不覔.

While the śrāvaka sits calmly in the forest and is caught by the king of the *māra*,[384] the bodhisattva plays in the world, but the external *māra* do not sight him.

"Thoughts of passion and perverse views are dependent on delusion about the external, falsely thinking that there is mine and the external sense-realms, and so produce craving and passion, like a thirsty deer chasing after a mirage, or a stupid monkey grasping for the moon; it does not exist, but they perversely calculate (their existence) and suffer entrance into the cycle of suffering." T 2016.48. 447c17–18.

383 Tanying Daguan was asked about Linji's four selections. In one of these selections, person and environment are both removed, i.e., the cognizing subject (person) and cognized object (environment) are removed. These words are Daguan's reply about this selection. See *Xu chuandenglu* 4, T 2079.51. 489c3–4. Because the sun and moon (or emperor and empress) that the empire of Qin would eternally possess do not exist, and the emperor and ministers of the Han dynasty are not in an unchanging relationship, there are also no people to recognize them. This reveals the meaning that the cognizing subject, the mind, and the realm that is the object of cognition do not exist.

384 *Yanzuo* means to calmly sit in meditation. This is based on the *Vimalakīrtinirdeśa sūtra's* concept of *yanzuo* that is defined as "to realize the Buddha Way while not being separated from frustrations and worldly matters." In the *Platform Sutra* this is presented as a basis for converting to an active meditation method that criticizes the meditation method that is biased to sitting in meditation as

聲聞, 取靜爲行故, 心動, 心動則鬼見也. 菩薩, 性自空寂故,無迹, 無迹則外魔不見. 此合論二乘菩薩.

Because the śrāvaka takes calm to be the practice,[385] his mind moves, and if his mind moves the demons see him. Because the bodhisattva's nature is by itself empty and calm, he leaves no traces, and if there are no traces then the external *māra* will not see him. This is a joint discussion of the two vehicles and bodhisattvas.

三月懶遊花下路, 一家愁閉雨中門.

In the third month, sauntering on a path under the flowers,
A single house melancholy, the gate shut in the rain.[386]

a doctrinal theory. "To not abandon the Dharma of the Way and to manifest the affairs of ordinary people; this is called *yanzuo* … To not eliminate frustrations and yet enter nirvana is *yanzuo*." *Weimojing*, "Disciples" chapter, T 475.14.539cd22ff. "If sitting in meditation without moving is good, why did Vimalakīrti scold Śāriputra for sitting calmly in meditation in the forest? Good teachers, I also see that there are people who teach others to sit, to look at their mind and look at purity, to not move and not get up, and from this to put down merit (for themselves). Deluded people are not enlightened, and they grab (for these words) and form misconceptions." Dunhuang version of the *Platform Sutra*, T 2007.48.338b22–25.

385 Although these words come from the *Yuanjuejing*, T 842.17.917c15, the idea of the sutra is not followed here as is.

386 The first line refers to the person of Mahāyāna who saunters without being entangled in the environment; the last line refers to people of the two vehicles who keep to calmness and who cut off the environment. These are lines that appear in a follow-up poem to one titled "In the Rain" that is found in the *Jianquanji* by Han Biao of the Song dynasty. "Vast the wild (melt) water infiltrates the base of the bamboo fence,/ In the third month, sauntering on a path under the flowers,/ A single house melancholy, the gate shut in the rain." On the other hand, Fengxue Yanzhao, in a dialogue with a student, used this poem: "Question, 'What about where both existence and non-existence are removed?' The master said, 'In the third month sauntering on a path under the flowers;/ A single house melancholy with its gate shut in the rain.'" From the "Dharma Heir of the Former Reverend Baoying of Ruzhou" in *Jingde chuandenglu* 13, T 2076.51.303b18–19.

[73][387]

凡人臨命終時, 但觀五蘊皆空, 四大無我. 眞心無相, 不去不來, 生時性亦不生, 死時性亦不去, 湛然圓寂, 心境一如.但能如是, 直下頓了, 不爲三世所拘繫, 便是出世自由人也. 若見諸佛, 無心隨去; 若見地獄, 無心怖畏, 但自無心, 同於法界, 此卽是要節也. 然則平常是因, 臨終是果, 道人須着眼看.

Whoever is at the moment of death, (should) simply contemplate the five skandhas as all being empty[388] and the four elements as without ego. The true mind has no attributes, does not go and does not come; when you are born its nature also is not born, and when you die its nature also does not depart; it is translucent, perfect and calm, the mind and percepts being one thusness. If you can simply be like this and directly here suddenly realize this, you will not be tied up by the three ages, and then you will be a free person who has departed the world. Even if you see the Buddha but have no mind to follow after him, or even if you see hell and have no mind to fear it, be simply of no-mind and you will be identical with the Dharma-realm. This is an important point.[389] If you are so then in the everyday this is a cause, and as you approach the end this is a result. A person of the Way must fix his eyes on examining this.

怕死老年親釋迦.

In your old age when you fear, you are closer to Śākya.[390]

好向此時明自己, 百年光影轉頭非.

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387 *Chuanxin fayao*, T 2012A.48.381c5–12.

388 A sentence from the *Heart Sutra* (*Boruo xinjing*), T251.8.848c7.

389 Up to here is a quote from *Chuanxin fayao*.

390 This verse is from the Song-dynasty Neo-Confucian Shao Yong's "Song on Studying Buddhism." "In old age when I fear death, I am closer to Śākya,/ I falsely desire to eliminate conditions, but the conditions are even more pressing./ Although I try to remove illness, the illnesses become more numerous." *Fozu gangmu* 37, XZJ 146.708b4ff.

It is best now to illuminate your self,
After one hundred years of light and shade,[391] to change your mind is mistaken.[392]

[74]

凡人臨命終時, 若一毫毛凡聖情量不盡, 思慮未忘, 向驢胎馬腹裏托質, 泥犁鑊湯中煮煠, 乃至依前再爲螻蟻蚊虻.

When approaching the end of life, whoever has a hair's breadth of discriminatory calculations of ordinary and saint that has not been ended, or concerns that have not been forgotten, they will be reborn from the womb of a donkey or the stomach of a horse,[393] or boil and scald themselves in the boiling cauldrons of hell,[394] and even as before, again become a mole cricket, ant, or mosquito.

白雲云, "設使一毫毛, 凡聖情念淨盡, 亦未免入驢胎馬腹中." 二見星飛, 散入諸趣.

Baiyun (Shouduan) said, "If even but a hair's breadth of the discriminatory thoughts of ordinary and saint is yet to be cleaned away, you still will not escape being reborn from the womb of a donkey or stomach of a horse."[395] If

391 "One hundred years of light and shade": one hundred years is the lifetime of a person or the death at the end of life. Light and shade is an expression for the passage of time.

392 A line that appears in Faquan's *Zhengdao ge song*, XZJ 114.884a5.

393 The line from "If even but a hair's breadth" to here are the words of National Teacher Wuye. *Donglin songgu*, XZJ 118.814a12ff.

394 "Hell": in the text there is a phonetic transcription of S. *niraya*, which is translated as a detestable place, an unfortunate place, a place of no merit, the underworld.

395 Even though the mind of discrimination has not vanished, you cannot escape rebirth; and even though the mind of discrimination has vanished, as they are the same, you deprive yourself of all the

this dualistic view flies like a meteor,[396] you will be scattered into the various destinations (of rebirth).

烈火茫茫, 寶劒當門.

A fierce fire spread so far,
With the precious sword he protects the gate.[397]

評曰 此二節, 特開宗師無心合道門, 權遮教中念佛求生門. 然根器不同, 志願亦異, 各各如是, 兩不相妨. 願諸道者, 平常隨分, 各自勞力, 最後刹那, 莫生疑悔.

Evaluation: These two paragraphs specially open up the gate of the lineage teacher no-mindedly united with the Way, and the expedient blocking of the gate of seeking rebirth via mindfulness of the Buddha that is (taught) in the Doctrinal (scriptures). However, the abilities (of followers of these two gates) are not the same, and their ambitions and hopes are different, but each of them is just like this and will not block the other. I hope that all those on the Way will each always make efforts according to their own endowments, and at the final moment will not produce doubts or regrets.

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conditions for escaping rebirth. Only with the words of Baiyun as a counterpart do Wuye's words become a barrier-gate. We can take the hymns of Donglin Zhu'an Shigui and Yunmen Dahui Zonggao's verse about this as an example. "Donglin's hymn: 'A single Way like a string is straight,/ His mind is close and his hands even closer (on Wuye)./ The arrow pierces through the shadow of the red sun,/ Only then is he the eagle shooter (on Baiyun).' Yunmen's hymn: 'Although he shifts his body, his feet do not shift (on Wuye)./ Although he shifts his feet, he does not shift his body (on Baiyun). Although he has run after the golden lion,/ Instead he has capture a jade unicorn./' " *Donglin songgu*, XZJ 118.814a13ff.

396 This indicates the dualistic views that discriminate the words of Wuye and Baiyun as being different. Even though they are different, they enter the path of rebirth; and even though they are regarded as not being different, they still enter the path of rebirth. Being so, Seosan, hearing these words, said you must not regard the words of these two Chan masters as being the same.

397 This describes the scene of the jailer who guards the gates of hell and the flames of hell.

Illnesses and Nature of *hwadu*

[75]

禪學者, 本地風光, 若未發明, 則孤峭玄關, 擬從何透? 往往斷滅空, 以爲禪, 無記空, 以爲道,一切俱無, 以爲高見. 此冥然頑空, 受病幽矣. 今天下之言禪者, 多坐在此病.

If students of Seon cannot illuminate the scenery of their original land,[398] then what would they depend on to penetrate the lone, precipitous, profound barrier? Often they consider the emptiness of total annihilation[399] to be Seon, and consider the emptiness of neutrality[400] to be the Way, and (think) all totally non-existent to be elevated views. These are the obscure, stubborn emptinesses,[401] the depth of suffering illness. Those whom the world now calls Seon practitioners mostly fall into this illness.

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398 "Scenery of the original land" indicates the world (scenery) that reveals your own original mind-nature as it is. This is a world without any pollution, and even in cases where it indicates the enlightened mental state of the subject that takes the world before your eyes as a matter for it (its whereabouts), this also is called scenery of the original land. "If you immediately remove the discriminatory consciousness and a single thought is not produced, you will realize the scenery of the original land and see your original face." *Yuanwu yulu* 9, T1997.47.751c19–20.

399 "Emptiness of total annihilation": the emptiness that is revealed following the elimination of matter as phenomena and all is extinguished. This is in parallel with the principle of matter itself as empty. This is not the true emptiness, but is a wrongly grasped emptiness, as it as an attachment to emptiness. "Emptiness apart from matter is emptiness beyond matter. It is like a walled-in area not empty, it is the emptiness outside the walls. The emptiness of annihilation is the elimination of matter to elucidate emptiness. This is like the emptiness created by removing the earth when digging a well; it requires the elimination of matter." *Zhu Huayan fajie guanmen*, T1884.45.685a17ff.

400 "Emptiness of neutrality": the mistaken view that is attached to there being no good or bad.

401 "Stubborn emptiness": Because this is biased towards emptiness itself, not associated with matter, it is also called biased emptiness. "He picked up his staff and said, 'Ordinary people see a staff and call it a staff; śrāvakas see a staff and recognize stubborn emptiness and deny its existence; bodhisattvas see the staff (and wonder) if they have ever mentioned it. When hungry they eat, when

向上一關, 措足無門. 雲門云, "光不透脫, 有兩種病; 透過法身, 亦有兩種病." 須一一透得, 始得.

The unique barrier of improvement has no barrier-gate into which to place your feet. Yunmen said, "If (your original) light does not shine through there are two kinds of illness; and even if you penetrate the Dharma body there are also two kinds of illness."[402] You must be able to penetrate each one of them.

不行芳草路, 難至落花村.

If you do not walk on the path of fragrant grass,
You cannot arrive at the village of fallen flowers.

[76]

宗師亦有多病. 病在耳目者, 以瞠眉努目, 側耳點頭爲禪; 病在口舌者, 以顚言倒語, 胡喝亂喝爲禪; 病在手足者, 以進前退後, 指東畵西爲禪; 病在心腹者, 以窮玄究妙, 超情離見爲禪. 據實而論, 無非是病.

The lineage teacher also has many illnesses. Those who have the illness in their ears and eyes regard glowering eyebrows and staring eyes, inclining

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tired they sleep, when cold they face a fire, and when hot they head for the cool." *Cuiyan Kezhen Chanshi yu* in *Xu guzunsu yuyao*, XZJ 118.854a3ff.

402 The following is presented in *Yunmen guanglu*, T 1988.47.558a20–25: "Where the light does not pass through, there are two kinds of illness. Where everything is unclear and there are things in front of your eyes is one (illness). Also, (where) you can discern that all dharmas are empty, but it dimly seems as if something is there, that also is the light not shining through. Again, the Dharma body also has two kinds of illness. Even though you have arrived at the Dharma body, because you cannot forget Dharma attachments, the view of the self still persists, and you sit on the side of the Dharma body. This is one (illness). Even though you have discerned the Dharma body, as you cannot let it go, when you come to examine it in detail, if there is any indication that also is an illness."

their ears and nodding their heads as being Seon. Those who have the illness in their mouths and tongues regard absurd speech and wild or willful shouts as being Seon. Those who have the illness in their hands and feet regard advancing and retreating and pointing to the east while delineating the west as being Seon. Those who have illness in their heart and stomach regard thoroughly investigating the profound and investigating the marvelous to transcend feelings and depart from views as being Seon. Discussing this based on reality, all of these are illnesses.[403]

殺父母者, 佛前懺悔; 謗般若者, 懺悔無路.

Though those who kill their father and kill their mother may repent before the Buddha; those who slander prajñā have no route for repentance.[404]

空中撮影非爲妙, 物外追蹤豈俊機!

Even if picking up shadows out of empty space is not a marvel,
How is following the traces beyond things an outstanding ability?

[77]

本分宗師, 全提此句, 如木人唱拍, 紅爐點雪, 亦如石火電光, 學者實不可擬議也. 故古人知師恩曰, "不重先師道德, 只重先師不爲我說破."

403 These are the teachings of Xinwen Tanben, *Chanlin baoxun* 4, T 2022.48.1036a21–26.

404 This is a use of a dialogue of Yunmen Wenyan. "A monk asked, 'If you kill your father and kill your mother, you repent before the Buddha. When you kill a buddha and kill a patriarch, where do you repent?' The master said, 'Reveal it (all).'" *Yunmen guanglu*, T 1988.47.547b28-b1. Although it is in the sense of repent and completely reveal all, it shows the Chan tenet that true repentance is that you have to kill your parents, the Buddha, and the patriarchal teachers. If the one character "reveal" itself becomes a *hwadu* of one character, the above sense also becomes meaningless.

The total presentation of this sentence[405] of the lineage teacher of original endowment is like a wooden image singing and clapping, a snowflake in a red hot stove,[406] a flint spark or lightning flash,[407] so students really cannot discriminate. Therefore an ancient, who knew his master's grace, said, "I do not value my previous master's virtue in the Way; I only value that my previous master did not preach it thoroughly for me."[408]

不道, 不道! 恐上紙墨.

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405 "The sentence": a sentence that reveals the original endowment, meaning a *hwadu* that has no room for any discrimination. Just as the matter of the original endowment is called "this matter," so too "this sentence" can directly indicate the problem that has to be resolved as the most urgent.

406 Just at the moment a snowflake falls onto red-hot stove, it immediately evaporates, so this is a metaphor for the vanishing entirely in the fires of the *hwadu* not only of all discriminations, frustrations, and false thoughts, but also all the techniques of a patriarchal teacher. "Reaching such a state, are blows with the staff and shouts allowed? Is the nature of profound, marvelous principle allowed? Are this and that, right and wrong, allowed? It is immediately like a snowflake on top of a red-hot stove." *Yuanwu yulu* 8, T 1997.47.749a8–10. "If suddenly past habits precipitously occur, and you do not use your mind to repress them, at just that moment of precipitous occurrence, examine the *huatou* 'Does a dog have a Buddha-nature or not? It does not!' At just that moment (the thought occurred) it will be like a snowflake on a red-hot stove." *Shuzhuang*, "Reply to Controller-general Liu," T 1998A.47.926a26–29.

407 This is a metaphor for the quality of the *hwadu* that does not allow any space for discrimination for even a moment.

408 This indicates the words of Dongshan Liangjie (807–869), who valued that his teacher Yunyan Tansheng did not give him any direction about the Buddha-dharma. "On the anniversary of Yunyan's death, the master (Dongshan) prepared a vegetarian offering, when a monk asked, 'Reverend, when you were with Yunyan, what instruction did you receive?' The master said, 'Although I was there in his (assembly), I did not receive instruction.' 'Since you did not receive instruction, why do you set up an offering (for him)?' 'How could I dare betray him?' 'Reverend, you first followed Nanquan, so why do you still set up an offering for Yunyan?' The master said, 'I do not value my previous teacher's (Yunyan) virtue in the Way and Buddha-dharma, but only value that he did not preach it thoroughly for me.' The monk asked, 'Reverend, since you set up an offering for your former teacher, do you approve of your former teacher (not speaking)?' The master said, 'I half approve and half do not approve.' 'Why don't you totally approve?' The master said, 'Because if I totally approve, then I alone will totally be ungrateful to my former teacher.'" *Dongshan yulu*, T 1986A.47.509b17–24.

Do not speak, do not speak. Be apprehensive about depending on ink and paper.[409]

箭穿江月影, 須是射鵰人.

The arrow pierces the reflection of the moon on the river,
It is certain to be a person (skilled at) shooting (flying) eagles.

The Characteristics of the Lineages and Their Dharma Messages

[78]

大抵學者, 先須詳辨宗途. 昔馬祖一喝也, 百丈耳聾, 黃蘗吐舌. 這一喝, 便是拈花消息, 亦是達摩初來底面目. 吁! 此臨濟宗之淵源.

In general, students first must distinguish the paths to core tenets in detail. In the past the single shout of Mazu deafened the ears of Baizhang, and Huangbo (unconsciously) stuck out his tongue.[410] This single shout then is news about the picking up of the flower and is also the visage of

409 Words of Dayang Jingxuan (or Dayang Jingyan): "At first he visited Chan Master Guan of Liangshan in Dingzhou, and asked, 'What is the site of the Way (monastery) without attributes?' Guan pointed at an image of Guanyin (Avalokiteśvara) in a niche in the wall and said, 'This was painted by Layman Wu (Daozi).' Jingyan tried to continue, when Guan urgently demanded, 'This (image) has attributes, so what is that with no attributes?' Thereupon Jingyan was enlightened to this tenet at his words, bowed, rose up, and attended upon (Guan). Guan said, 'Why not speak a sentence?' Jingyan said, 'I do not decline to speak, I am only apprehensive about depending on ink and paper.' Guan laughed and said, 'On another day (on your death) these words will appear on a stele.'" *Chanlin sengbaozhuan* 13, "Biography of Dayang Jingxuan," XZJ 137.495b4ff.

410 See *Seon-gyogyeol* note 886.

Bodhidharma when he first came. Ah! This is the origin of the Linji lineage.

識法者懼, 和聲便打.

Those who know the Dharma fear that as soon as they speak they will be struck.[411]

杖子一枝無節目, 慇懃分付夜行人.

A staff of a single branch without sections
Is to be attentively given to a person traveling at night.[412]

昔馬祖一喝也, 百丈得大機, 黃蘗得大用. 大機者, 圓應爲義; 大用者, 直截爲義. 事見傳燈錄.

In the past Mazu's single shout provided Baizhang with his great opportunity and Huangbo with his great function.[413] The great opportunity has the meaning of a perfect response; the great function has the meaning of direct cutting through (to the source). These matters are seen in the (*Jingde*) *chuandenglu*.

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411 *Biyanlu*, case 37, "Comment," T 2003.48.175a14, has the same sentence.

412 A sentence in Faquan's *Zhengdaoge song*, XZJ 114.883a3. "A staff without sections" expresses the Dharma with the property of lacking discriminated items and symbolizes the Dharma transmitted through generations of patriarchal teachers.

413 Words appearing in a dialogue between Weishan and Yangshan: "Weishan asked Yangshan, 'When Baizhang consulted Mazu for a second time, there was a causation of raising the whisk upright. What were the intentions of these two venerable elders?' Yangshan said, 'To show the great opportunity and great function.' Weishan said, 'Mazu produced eighty-four excellent teachers. How many attained great opportunity; how many gained great function?' Yangshan said, 'Baizhang attained great opportunity; Huangbo gained great function. The rest were all masters who proclaimed the Way (verbally).' Weshan said, 'So it was, so it was.' " *Baizhang yulu* in *Guzunsu yulu*, XZJ 118. 163a15ff.

臨濟宗 *The Linji Lineage*

本師釋迦佛, 至三十三世, 六祖慧能大師下直傳, 曰南嶽懷讓,曰馬祖道一, 曰百丈懷海, 曰黃希運, 曰臨濟義玄, 曰興化存獎, 曰南院道顒, 曰風穴延沼, 曰首山省念, 曰汾陽善昭, 曰慈明楚圓, 曰楊岐方會, 曰白雲守端, 曰五祖法演, 曰圓悟克勤, 曰徑山宗杲禪師等.

From the original teacher[414] Śākya Buddha to the Great Master, the sixth patriarch, Huineng, there are thirty-three generations.[415] From him on there was a direct transmission to Chan masters Nanyue Huairang,[416] Mazu Daoyi,[417] Baizhang Huaihai,[418] Huangbo Xiyun,[419] Linji Yixuan,[420] Xinghua Cunjiang,[421]

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414 "Original teacher": the teacher who is the exemplar. The doctrinal teacher who leads to the fundamental. A term the same as "the directing teacher of the original condition," "the teacher originally followed," "the reverend who is the original teacher." It particularly designates Śākyamuni, and is used in the same sense as leader of the teaching, original leader, original Buddha.

415 With Kāśyapa as the first patriarch in the Chan school genealogy, there are twenty-eight patriarchs to Bodhidharma, who is the first patriarch in China; to the sixth patriarch, Huineng there are thirty-three patriarchs. The theory of the patriarchal lineage from the first patriarch, Kāśyapa, passed on via the Chan Dharma of a separate transmission outside the teachings to Bodhidharma as the twenty-eighth patriarch, was completed in the *Baolin zhuan*, the first transmission of the lamplight record, established in 801. Later transmission of the lamplight records mostly follow this theory.

416 Nanyue Huairang (677–744). A native of Ankang in Jinzhou (Shandong Province), lay surname Du. He became a monk at fifteen years of age, and first became versed in the Vinaya pitaka. Later he went to Mt. Song and saw Huian, and at the latter's recommendation he consulted the sixth patriarch, Huineng and became his chief disciple. He served Huineng for fifteen years. When Huineng died in 713, Huairang became the abbot of Guanyin Hall of Boruo Monastery on Nanyue Peak in Hunan, where he spread Huineng's Way.

417 Mazu Daoyi (709–788). Also called the first patriarch of Patriarchal Teacher Chan. A native of Hanzhou (Guanghan in Szechwan), lay surname Ma, and so he was also called Great Master Ma. He made well known the Chan style of *huatou* such as "This mind is Buddha," "Not mind not Buddha," and "The everyday mind is the Way."

418 Baizhang Huaihai (770–814). A native of Changle of Fuzhou, lay surname Wang. There is also a theory that he was surnamed Huang. He established a Chan cloister on Mt. Baizhang, enacted the Pure Regulations, and led the assembly in the joint practice of agricultural pursuits and Chan practice.

Nanyuan Daoyong,[422] Fengxue Yanzhao,[423] Shoushan Shengnian,[424] Fenyang Shanshao,[425] Ciming Chuyuan,[426] Yangqi Fanghui,[427] Baiyun Shouduan,[428] Wuzu Fayan,[429] Yuanwu Keqin,[430] Jingshan Zonggao,[431] et cetera.

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419 Huangbo Xiyun (d. 850). A native of Min County in Fuzhou, Fujian Province. The literatus and minister of state Pei Xiu compiled his *Chuanxin fayao*, which is famous.

420 Linji Yixuan (d. 867), founding ancestor of the Linji lineage. A native of Nanhua of Caozhou in Henan Province, lay surname Xing. He is famous for using the shout. He opened up the Chan Dharma of the four guests and hosts, four shouts, three profundities and three essentials.

421 Xinghua Cunjiang (830–888). A disciple of Linji Yixuan. A native of Shandong Province, surnamed Kong. After Linji died, Cunjiang was the head monk in the assembly of Sansheng Huiran. He greatly promoted the Linji lineage style at Xinghua Monastery in Wei Superior Prefecture.

422 Nanyuan Daoyong (860–930). A native of Ruzhou in Henan Province. He is also called Huiyong or Baoying.

423 Fengxue Yanzhao (896–973). A native of Hangzhou, surnamed Liu. In his early period as a monk he studied Tiantai school doctrine, but following consultation with Nanyuan Daoyong, he founded Fengxue Monastery and promoted the Linji lineage style.

424 Shoushan Shengnian (926–993). A native of Laizhou, lay surname Di. He is known for his *huatou* of the bamboo comb.

425 Fenyang Shanshao (974–1024). A native of Taiyuan in Shanxi Province, surnamed Yu. When his parents died in succession, he became a monk at fourteen, consulted seventy-one teachers, and finally studied under Shoushan Shengnian and inherited his Dharma.

426 Ciming Chuyuan (986–1040). A native of Quanzhou, surnamed Li. Ciming is his posthumous title. He is also called Shishuang Chuyuan. Yangqi Fanghui and Huanglong Huinan came forth from Chuyuan's assembly and divided the Linji lineage into two branches, the Yangqi branch and the Huanglong branch, thereby continuing the lamplight transmission of the Linji lineage.

427 Yangqi Fanghui (996–1049). A native of Yuanzhou in Shanxi Province, surnamed Leng.

428 Baiyun Shouduan (1025–1072). A native of Hengyang in Hunan Province, surnamed Ge.

429 Wuzu Fayan (1024–1104). A native of Mianzhou in Szechwan Province, surnamed Deng. He became a monk at thirty-five. He was the first Chan master to present the method of Ganhwa Seon (C. Kanhwa Chan) as a method of investigating the *huatou* of a dog has no Buddha-nature.

430 Yuanwu Keqin (1063–1135). A native of Pengzhou in Szechwan Province, surnamed Luo. Among his writings is the *Biyanlu*.

431 Jingshan Zonggao (1089–1163). A native of Ningguo in Xuanzhou in Anhui Province, surnamed Xi. He is better known as Dahui Zonggao. He is the perfector of Kanhua Chan.

曹洞宗 *The Caodong Lineage*

六祖下傍傳, 曰青原行思, 曰石頭希遷, 曰藥山惟儼, 曰雲巖曇晟, 曰洞山良价, 曰曹山耽章, 曰雲居道膺禪師等.

In a side transmission from the Sixth Patriarch, there are Chan masters Qingyuan Xingsi,[432] Shitou Xiqian,[433] Yaoshan Weiyan,[434] Yunyan Tansheng,[435] Dongshan Liangjie,[436] Caoshan Danzhang,[437] Yunju Daoying,[438] et cetera.

雲門宗 *The Yunmen Lineage*

馬祖傍傳, 曰天王道悟, 曰龍潭崇信, 曰德山宣鑑, 曰雪峯義存, 曰雲門文偃, 曰雪竇重顯, 曰天衣義懷禪師等.

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432 Qingyuan Xingsi (d. 740). Native of Ancheng in Jizhou, Jiangxi Province, surnamed Liu. The Caodong, Fayan and Yunmen lineages originated from his school.

433 Shitou Xiqian (700–790). A native of Duanzhou in Guangdong Province, surnamed Chen. Although he first attained the Way from the sixth patriarch, Huineng, Huineng died soon after, and so Shitou consulted Qingyuan Xingsi and received his imprimatur. At the time it was said, "In Jiangxi, Mazu; in Hunan, Shitou," so he was paired with Mazu Daoyi in stature.

434 Yaoshan Weiyan (745–828). A native of Xiangzhou in Shanxi Province, surnamed Han.

435 Yunyan Tansheng (782–841). A native of Zhongling in Jiangxi Province, surnamed Wang. He became a monk at sixteen, and for several years was in the school of Baizhang Huaihai, but when Baizhang died, he studied under Yaoshan Weiyan and succeeded to his Dharma.

436 Dongshan Liangjie (807–869). The first patriarch of the Caodong lineage. A native of Kuaiji in Yuezhou, Zhejiang Province, surnamed Yu. While consulting in various districts, he went to Yunyan Tansheng and asked about the meaning of the insentient preaching the Dharma, when he saw his own reflection in water and obtained enlightenment. He composed the *Hymn of the Five Ranks* that was to lead to the *Five Ranks of Caodong* (*Caodong wuwei*).

437 Caoshan Danzhang (839–901). A native of Gutian county in Fujian Province, surnamed Huang. Better known by his Dharma name of Benji. He reorganized the teaching of the five ranks presented by Dongshan Liangjie, enhancing its Chan style, and thereby led to the establishment of the Caodong lineage.

438 Yunju Daoying (d. 902). A native of Yutian County in Hebei Province, surnamed Wang.

In a side transmission from Mazu there are Chan masters Tianwang Daowu,[439] Longtan Chongxin,[440] Deshan Xuanjian,[441] Xuefeng Yicun,[442] Yunmen Wenyan,[443] Xuedu Chongxian,[444] Tianyi Yihuai,[445] et cetera.

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439 Tianwang Daowu (738–819). A native of Zhugong in Jiangling, Hubei Province, surnamed Cui. He traveled round various regions consulting teachers, but hearing the Dharma-message of Mazu Daoyi, he was instantly enlightened. He returned to Zhugong and transmitted the Dharma. To distinguish him from his contemporary Tianhuang Daowu (748–807), in later times he was called Tianwang Daowu. His Dharma-descendant lineage is Longtan, Deshan, Xuefeng; and from Deshan's assembly there emerged the Yunmen and Fayan lineages. And so there are differences between the records of Chan literature concerning the genealogies of Tianhuang Daowu and Tianwang Daowu, and even today there is no fixed conclusion to this issue. This is due to attempts by the Yunmen and Linji lineages to arbitrarily organize the genealogies and assert that theirs was the legitimate genealogy from Huineng.

440 Longtan Chongxin (782?-865?). A native of Zhugong. He was doing business selling rice cakes near Tianhuang Monastery, and as a consequence of his offerings of rice cakes he became a monk and inherited the Dharma of Daowu.

441 Deshan Xuanjian (780–865). A native of Jiannan in Szechwan Province, surnamed Zhou. He became a monk when young and was versed in all the Mahāyāna and Hīnayāna scriptures. As he lectured in particular in the *Jin'gang boruojing* (*Diamond Sutra*), he was called Zhou Jin'gang. Hearing news that a Chan Dharma of not relying on letters was sweeping the south of the country, he became indignant and, intending to defeat them in debate, took the *Jin'gangjing shuchao* (a commentary on the Diamond Sutra) with him, sought out Longtan Chongxin, and in his debate with him, was enlightened. He immediately burned the commentary on the *Diamond Sutra* and devoted himself to the Chan school. He showed a strict Chan style of always striking students with his staff, and so the words "the staff of Deshan" appeared.

442 Xuefeng Yicun (822–908). A native of Nan'an County in Fujian Province, surnamed Zeng. Although he had studied in the assembly of Dongshan Liangjie, because he had no hint of enlightenment, with Liangjie's encouragement he sought out Deshan Xuanjian, studied under him, and succeeded to his Dharma.

443 Yunmen Wenyan (864–949). The founder of the Yunmen lineage. A native of Jiaxing in Zhejiang Province, surnamed Zhang. Becoming a monk, he read various sutras and śāstras extensively, and he deeply researched the *Sifen lü* (*Vinaya*) in particular. He visited Xuefeng Yicun and studied with him for three years and received the transmission of his tenets. Later he consulted teachers of various regions, and in 923 he built Guangtai Chan Cloister in Yunmen Monastery and there won a reputation for his Chan style.

444 Xuedu Chongxian (980–1052). A native of Suining County, Szechwan Province, surnamed Li. He wrote *Xuedu songgu*, which became the gestation for the *Biyanlu*.

445 Tianyi Yihuai (989–1060). A native of Leqing County in Zhejiang Province, surnamed Chen.

潙仰宗 *The Weiyang Lineage*

百丈傍傳, 曰潙山靈祐, 曰仰山慧寂, 曰香嚴智閑, 曰南塔光涌, 曰芭蕉慧淸, 曰霍山景通, 曰無著文喜禪師等.

In a side transmission from Baizhang there are Chan masters Weishan Lingyou,[446] Yangshan Huiji,[447] Xiangyan Zhixian,[448] Nanta Guangyong,[449] Bajiao Huiqing,[450] Huoshan Jingtong,[451] Wuzhe Wenxi,[452] et cetera.

法眼宗 *The Fayan Lineage*

雪峯傍傳, 曰玄沙師備, 曰地藏桂琛, 曰法眼文益, 曰天台德韶, 曰永明延壽, 曰龍濟紹修, 曰南臺守安禪師等.

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446 Weishan Lingyou (771–853). Founder of the Weiyang lineage. A native of Zhangqing in Fujian Province, surnamed Zhao. He promoted this lineage style at Mt. Dawei in Tanzhou in Hunan Province.

447 Yangshan Huiji (803–887). A native of Huaihua County in Guangdong Province, surnamed She. When his parents opposed his becoming a monk he cut off two of his fingers, made a vow, and became a monk at the age of seventeen. At Mt. Yang in Yuanzhou, Jiangxi Province, he promoted the Chan style. Together with his teacher Weishan Lingyou, he is called a founder of the Weiyang lineage.

448 Xiangyan Zhixian (d. 898). A native of Qingzhou, surnamed Liu. Although he had a dialogue on the *huatou* of "your original face before you were born of your parents" with Weishan Lingyou, he could not penetrate it. Later, he entered Mt. Wudang, built a hermitage, and practiced, and when he heard a stone strike a bamboo, he was fully enlightened. This is a famous story.

449 Nanta Guangyong (850–938). A native of Yuzhong Fengcheng in Jiangxi Province, surnamed Zhang. Meeting Yangshan Huiji, he received his mental imprimatur.

450 Bajiao Huiqing (n.d.). Native of Silla. He succeeded to the Dharma of Nanta Guangyong. He resided at Mt. Bajiao in Yingzhou. His *gong'an* of Bajiao's staff has been transmitted.

451 Huoshan Jingtong (n.d.). His background and history are unknown. Together with Zhitong, a pupil of Guizong Zhichang and a disciple of Yangshan Huiji, they were called the two great Chan buddhas.

452 Wuzhe Wenxi (811–900). A native of Jiahe, surnamed Zhu. It is transmitted that he was enlightened on receiving the teaching of Yangshan Huiji.

In a side transmission from Xuefeng there are Chan masters Xuansha Shibei,[453] Dizang Guichen,[454] Fayan Wenyi,[455] Tiantai Deshao,[456] Yongming Yanshou,[457] Longji Shaoxiu,[458] Nantai Shouan,[459] et cetera.

臨濟家風 *The Linji House Style*

赤手單刀, 殺佛殺祖. 辨古今於玄要, 驗龍蛇於主賓. 操金剛寶劒, 掃除竹木精靈, 奮獅子全威, 震裂狐狸心膽. 要識臨濟宗麽? 青天轟霹靂, 平地起波濤.

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453 Xuansha Shibei (835–908). A native of Min County in Fujian Province, surnamed Xie. In the sense that he was the third son in the Xie household, he was also called Xie Sanlang. He became a monk at thirty. Before he became a monk he worked as a fisherman.

454 Dizang Guichen (867–928). A native of Changsha in Zhejiang Province, surnamed Li. He is also called Luohan Guichen. He succeeded to the Dharma of Xuansha Shibei.

455 Fayan Wenyi (885–958). Founder of the Fayan lineage. A native of Yuhang in Zhejiang Province, surnamed Lu. He became a monk at the age of seven and succeeded to the Dharma of Dizang Guichen. He worked to fuse Chan and Doctrine.

456 Tiantai Deshao (891–972). A native of Longquan in Chuzhou, surnamed Chen. As the second patriarch of the Fayan lineage, he succeeded to the Dharma of Fayan Wenyi. He entered Mt. Tiantai and inquired into the traces of Xhiyi. At the time, when Luoxi Yiji of Mt. Tiantai lamented the loss of Tiantai school texts, Deshao, on hearing that these texts were in Goryeo, requested Qian Hongzuo, the king of Wuyue, to have related texts brought from Goryeo. He also established monasteries in tens of places.

457 Yongming Yanshou (904–975). A native of Yuhang in Zhejiang Province, surnamed Wang. At a young age he had an ambition to be a monk, and he avidly read the *Lotus Sutra*. After being appointed as an official, he distributed the taxes to the peasants. He became a monk at twenty-eight, and succeeded to the Dharma of Tiantai Deshao. He practiced Chan and mindfulness of Buddha jointly, and he has also been venerated as a patriarch of the Pure Land school and was even regarded as the bodhisattva Maitreya. Yongming Yanshou's scholarship was respected in Goryeo, and thirty-six monks were sent to him as foreign students, and so, after the Song dynasty, when the Fayan lineage had declined, it flourished in Goryeo. He compiled the hundred-fascicle *Zongjing lu*, and also left writings such as *Wanshan togguiji.*

458 Longji Shaoxiu (n.d.), origins and biography unknown. He consulted Fanyan Wenyi and Dizang Guichen.

459 Nantai Shouan (n.d.), origins and biography unknown. Succeeded to the Dharma of Dizang Guichen.

Empty-handed he takes a single sword and kills the Buddha and the patriarchs.[460] He distinguishes (the realities of) past and present through the (three) profundities and (three) essentials,[461] and sorts out the dragons or snakes[462] through the guest and host. He grasps the precious sword of *vajra* and with it clears away the spirits lodged in bamboo and trees, and rouses the complete awe of the lion and tears apart the bravery of the fox. Do you want to know the tenets of Linji?

The blue heavens rumble with claps of thunder,
The flat earth gives rise to waves and billows.[463]

曹洞家風 *The Caodong House Style*

權開五位, 善接三根, 橫抽寶劒, 斬諸見稠林, 妙恊弘通, 截萬機穿鑿. 威音那畔, 滿目烟光, 空劫已前, 一壺風月. 要識曹洞宗麼? 佛祖未生空劫外, 正偏不落有無機.

460 "If you want to obtain views and interpretations that do not distort the Dharma, simply do not be deluded by others. When you meet something, no matter whether internally or externally, immediately kill it. If you meet the Buddha, kill the Buddha; if you meet a patriarch, kill the patriarch; if you meet an arhat, kill the arhat; if you meet your father and mother, kill your father and mother; if you encounter relatives, kill the relatives; only then will you attain liberation and not be bound by anything and will penetrate and cast off all things freely." *Linji yulu*, T 1985.47.500b21–24.

461 These are methods to guide students established by Linji Yixuan. The three profundities are the profundity within substance (a sentence that reveals the deep principle as the substance without the slightest embellishment), the profundity within the sentence (a sentence that reveals the profoundly marvelous meaning contained within it while not being restricted by the language), and the profundity within profundity (sentences that discard all relative logic and wording). According to Fenyang Shanzhao (947–1024), of the three essentials, the first essential is language that does not discriminate or fabricate, the second essential enters as it is into the essential of profundity, and the third essential means the separation from language and text. "Linji had the four guests and hosts, four selections, four shouts, three profundities, and three essentials." *Wujia yulu*, "Preface," XZJ 119. 1007a18.

462 The excellent persons and the ordinary persons.

463 See *Rentian yanmu* 2, "The Courtyard of Linji," T 2006.48.311b8-c3, and "Essential Secrets," T 2006.48.311c5–18.

Their expedient opening of the five ranks[464] receives well (the people of) the three abilities (high, middling, and low) and appropriately draws the jeweled sword at will and cuts down the thick forest of (ignorant) views,[465] which marvelously fits with and broadly comprehends (the original endowment), cutting through all the discriminations that penetrate via the various clues.[466] Before the (Buddha of) Awesome Voice (of the distant past) appeared, the eyes are filled with hazy light; and before the empty eon, scenery (filled) a

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464 A theory propounded by Dongshan Liangjie (807–869) to teach students. Caoshan Benji (840–901) received Dongshan's theory of the five ranks, and with new metaphors to clarify them further, made them into a standard of the Caodong lineage. In the five ranks there are the five ranks of upright and biased and five ranks of merit and perfuming. The five ranks of upright and biased are the five types of the biased in the upright, the upright in the biased, coming from the upright, coming into the biased, and arrival in both. The upright being *yin* indicates the substance of True Thusness; or non-discrimination, equality, calm, emptiness, and principle. The biased being *yang* reveals discrimination, movement, function, matter, and events; all phenomena that rise and cease. These two types support each other, changing ranks and producing five kinds of association. The five ranks of merit and perfuming are improving, offering, merit, joint merit, and meritorious merit. When sentient beings know that they originally possess a Buddha-nature and try to pierce and understand that Buddha-nature, they are improving. To actualize that Buddha-nature they must practice, which is offering. Being enlightened to the Buddha-nature is merit, and recognizing that the Buddha-nature is equality and non-discrimination together with the world of discrimination is joint merit. The state of again transcending even that, the free equality of all being the discriminated matter itself, is the meritorious merit.

465 "Thick forest": In the sense of trees being a densely packed and luxuriant grove, this symbolically expresses perverse views and frustrations.

466 "He expediently opened up the five ranks and received the people of the three abilities appropriately, and he made it greatly known in one voice, broadly spreading it to all sorts of people. He drew out the jeweled sword willfully, and cut down the thick forest of views, and marvelously fits with and broadly comprehends (the original endowment), cutting through all the discriminations that penetrate via the various clues. Also, he gained Caoshan (Benji as a disciple), and he deeply elucidated his tenets and marvelously proclaimed his excellent scheme. This Way unites the ruler and ministers, the biased and upright replace each other. Because of this, the profound style of Dongshan swept through the world, and therefore the lineage masters of various regions all jointly venerated Dongshan and Caoshan, and called them the Coadong lineage." *Chanzong zhengmai* 7, "Chapter on Dongshan Liangjie," XZJ 146.215b17ff.

calabash (bottle). Do you want to know the tenets of the Caodong lineage?

Before the buddhas and patriarchs were born, beyond the empty eon,

The upright and the biased do not fall (anywhere), and the opportunities of existence and non-existence (come and go freely).[467]

雲門家風 *The Yunmen House Style*

劒鋒有路, 鐵壁無門. 掀翻露布葛藤, 剪却常情見解. 迅電不及思量, 烈焰寧容湊泊! 要識雲門宗麼? 柱杖子跳上天, 盞子裏諸佛說法.

The sword point has a path (of life); the iron wall has no gate (to go through).[468] He overturns and reveals the entanglements (of words) and trims away the usual views and interpretations.[469] The speed of thunder does not equal that of discriminative thought. How can its fierce flames permit remaining (in one place)? Do you want to know the tenets of Yunmen?

His staff leaps up to heaven,

In his dish the buddhas preach the Dharma.[470]

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467 See *Dongshan Liangjie yulu*, T 1986B.47.520b7–12; *Rentian yanmu* 3, "Caodong Lineage," T 2006.48.313c8–15; *Wujia zongzhi suanyao*, XZJ 114.529b7–12; *Chanzong zhengmai* 7, "Chapter on Dongshan Liangjie," XZJ 146.215b17ff.

468 *Rentian yanmu* 2, T2006.48.313b11. In the woodblock print the character "sword" is written "arrow."

469 "(Feiyin) Tongyong said, 'Muzhou made Yunmen force through the silver mountains and iron walls, and therefore Yunmen gained a demeanor like a king, free without peer, his body hidden in the Dipper (star), and he walked alone in the Eastern Mountains. He even overturned and revealed the entanglements (of language) for people, and pared away the usual views and interpretations. Beyond the bounds he released and captured, and before he spoke he had stolen away certainty, and none but those of the highest capacity and sharp intellect could espy his like. He truly had received the poison of Muzhou deeply, and so he was severe in his techniques for (instructing) others.' " *Zuting qianchui lu*, XZJ 114.760b11ff.

470 "The Courtyard of Yunmen," *Rentian yanmu*, T 2006.48.313b3–4.

潙仰家風 *The Weiyang House Style*

師資唱和, 父子一家. 脇下書字, 頭角崢嶸, 室中驗人, 獅子腰折. 離四句絶百非, 一搥粉碎, 有兩口無一舌, 九曲珠通. 要識潙仰宗麼? 斷碑横古路, 鐵牛眠少室.

Master and pupil sang together, father and son (formed) one house.[471] He wrote characters on his flank,[472] the horns on his head stood out.[473] In the room[474] they tested people,[475] breaking the lion at the waist.[476] They divorced

[471] Wei and Yang were "father and son." They are called this because they gave and received teaching in a close relation of master and disciple, with Weishan the father and Yangshan the son. "The master would call out and the disciple answer, the father and son (forming) one house. Although light and dark chase each other, speech and silence would not reveal (the Weiyang style)." *Rentian yanmu* 6, T 2006.48.331a21–22. "The style of the Weiyang lineage is father and son in one house, the master calling and disciple answering. Speech and silence will not reveal it, light and dark chase each other, substance and function are both displayed. Since a tongueless person made it the tenet, he drew a circular diagram to elucidate it." *Wujia zongzhi suanyao*, XZJ 114.549a14ff.

[472] Weishan Lingyou said that after his death he would be reborn as a water buffalo with the words "the Weishan monk so-and-so" inscribed on its flank and that he would practice among a different species. "The master ascended the hall and said, 'A hundred years later I will go down the mountain and become a water buffalo, and on my right flank will write five characters: "The Weishan monk so-and-so." At such a time if you call me a Weishan monk I am still a water buffalo; if you call me a water buffalo I am still a Weishan monk. Ultimately what should you call me?' Yangshan came out, bowed, and retreated." *Weishan Lingyou Chanshi yulu*, T 1989.47.581c25–28.

[473] "The horns on his head stood out": the horns stand out prominently. A metaphor for an excellent person or gallant hero.

[474] "In the room": This symbolically expresses that in the Chan school, when the Dharma was being transmitted and received, the master and pupil would directly face each other in the master's room, and the secrets of the Buddha-dharma would be privately transmitted.

[475] "In the room they tested people": "Question, 'What is the Weiyang lineage?' Answer, 'The house of Weiyang is the ability and function perfectly merged, testing people in the room, with a sentence that can trap a tiger.'" *Wanfa guixinlu*, XZJ 114.832a16ff.

[476] "Breaking the lion at the waist": These words are based on the following dialogue between Weishan and Yangshan. "When the master (Yangshan) was at Weishan and he was herding oxen, the Senior Tangtian Tai asked, 'I do not ask about the lion appearing on the tip of a single hair. Then what about the billions of lions appearing on the tips of billions of hairs?' The master then rode

themselves from the tetralemma and eliminated the hundred negations,[477] with one blow smashed them to pieces. They had two mouths but were without a single tongue,[478] and at every turn the pearl was threaded. Do you want to know the tenets of Weiyang?

A broken stele athwart the old path,

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the ox back. When he was standing in attendance on Weishan, just as he had finished presenting (this story to Weishan), he saw Tai coming, and so asked, 'This is the Senior (I was talking about).' Weishan then asked, 'Was it not you, Senior, who who spoke of billions of lions appearing on the tips of billions of hairs?' Tai said, 'It was.' The master (Yangshan) said, 'At exactly that time, was it before the hair appeared or after the hair appeared?' Tai said, 'When it appeared I could not say it was before or after.' Weishan gave a great laugh. The master said, 'The lion's waist is broken.' Then he descended." *Yangshan Huiji yulu*, T 1990.47.582c9–16.

477 "Hundred negations": indicates all the language of the negative form and discriminative thought. Also expressed as "unlimited negation." Like the tetralemma and hundred negations or divorced from the tetralemma and elimination of the hundred negations, it is usual to use it for one of a pair with the tetralemma. "In the hundred negations, if it is elucidated by the four characters one, difference, existence, and non-existence, then it is one but not one, also one and also not one, neither one nor not one, which forms the first of the tetralemma. Difference and other (three tetralemma) for example like this together form sixteen (alternatives). Again, with past, present, and future, each has sixteen (alternatives), making forty-eight in all. Again already occurred and yet to occur each has forty-eight (alternatives), making ninety-six in all. Then together with the fundamental four alternatives, this makes a total of a hundred negations. However, if you go beyond that, even if it is limitless, if we speak of it overall, they do not go beyond the four words of difference and other et cetera. For this reason, in brief this is elucidated as one hundred negations." *Qixinlun shu bixiaoji* 4, T 1848.44.318b6ff.

478 "Two mouths but were without a single tongue"; also "two mouths, one without a tongue." In the sense that with two people exchanging words, each person has a mouth but neither has a tongue, yet in exchanging their ideas, words were of no help at all; or that the questions and replies of the two people transcend words, and they become one. There is also the phrase "two mouths and one tongue," which means that although two people have different words they have the same idea. "The master took the opportunities to benefit people to be the standard of the lineage gate. Again he shifted to Dongping, and when he was about to die, a number of monks were standing in attendance. The master used a verse to instruct them. 'You disciples/ look directly and again gaze upwards,/ To have two mouths and being without a tongue,/ This is the tenet of our lineage." *Yangshan Huiji Chanshi yulu*, T 1990.47.588a12–13.

The iron ox sleeps in Shaoshi.[479]

法眼家風 *The Fayan House Style*

言中有響, 句裏藏鋒. 髑髏常干世界, 鼻孔磨觸家風. 風柯月渚, 顯露眞心, 翠竹黃花, 宣明妙法. 要識法眼宗麼? 風送斷雲歸嶺去, 月和流水過橋來.

There are echoes in his words; barbs are concealed in his sentences.[480] With his skeleton (pure consciousness)[481] he is always in contact with the world; his nose smells out the house style.[482] The wind in the branches and moon over the islet distantly reveal the true mind, the emerald bamboo and yellow flowers clearly express the marvelous Dharma. Do you want to know the

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479 Words that Wuzu Fayan and Xuetang Daoxing adopted to evaluate the Weiyang lineage. "Weiyang lineage: Wuzu (Fayan) said, 'A broken stele athwart the old path.' Shoushan said, 'Their obscured abilities fit perfectly.' Xuetang said, 'There is no other path in front of your eyes.' Huguo said, 'Although he is not pushed forward, he does not retreat.' Xuetang said, 'A hornless iron ox sleeps in Shaoshi.'" *Rentian yanmu*, "Dialogues on the Five Lineages," T 2006.48.330c14–16.

480 A verse characterization by Yuanwu in the *Rentian yanmu*, "Hearing a sound he was enlightened to the Way,/ Seeing the colors he is enlightened in his mind;/ His sentences conceal barbs,/ In his words there are echoes." T 48.331a23.

481 "Skeleton" literally means "the bones," but here it means the pristine Dharma body that is washed clean of the dust of false thoughts and is completely dried of the water of frustrations even while in contact with phenomena. The "Three Dialogues of the Caodong Lineage" clearly express the meaning of the skeleton in three dialogues about the eyes, nose, and hands and feet of the skeleton. "The three dialogues of the (Cao)dong lineage: 'What are the skeleton's eyes?' Reply, 'Even though the eyes do not blink, they clearly illuminate all directions.' 'What are the skeleton's ears?' Answer, 'Even though the ears do not incline to listen, the perfect sound is distinct.' 'What are the skeleton's hands and feet?' Answer, 'Although the arms do not move, they smash the sky to smithereens; the feet do not move and yet they trample over the oceans and peaks.' The skeleton is the dried clean body that elucidates the matters of the Dharma-body. What is the intent of the answer? It is that even though you are not attached to anything, yet (the answer/skeleton) smashes everything." *Wujia zongzhi suanyao*, XZJ 114.543a8ff

482 Breathing with the nostrils (original endowment), he seeks out the school style. These words appear in the "Biography of Bailong Daoxi," *Jingde chuandenglu*, T2076.51.373b10; and *Xuedu yulu* 4, T 1996.47.693c3.

tenets of Fayan?

The wind blows the broken clouds back over the ranges;
The moon mixes with the flowing water passing under the bridge.

別明臨濟宗旨 (A Separate Elucidation of the Tenets of Linji)

大凡, 一句中具三玄, 一玄中具三要, 一句, 無文綵印, 三玄三要, 有文綵印. 權實玄照用要.

Overall, one sentence contains the three profundities; the one profundity contains the three essentials. The one sentence is a seal without script,[483] the three profundities and three essentials are seals with script; the expedient and real are the profundity, the illumination and function are the essential.

三句 *The Three Sentences*[484]

第一句, 喪身失命; 第二句, 未開口錯; 第三句, 糞箕掃箒.

483 "Seal without script": also called the scriptless seal, the seal without letters, the seal of the mind of the buddhas and patriarchs. Means a seal without decoration. Indicates the mind-seal that cannot be expressed in the form of language and text.

484 "The Three Sentences of Linji" are "He ascended the hall and a monk asked, 'What is the first sentence?' 'The seal of the three essentials pressed and lifted, the red script is clear; before you speak the host and guest are divided.' 'What is the second sentence?' 'Could bodhisattva Mañjuśrī permit Chan Master Wuzhu's question; and how can the opening up of expedient means contradict the highest abilities that cut off false thoughts?' 'What is the third sentence?' 'Look at the puppets playing on the stage, the pushing and pulling all depend on the creating people behind.' Master Linji also said, 'The words of one sentence must contain the gates of the three profundities; the one gate of profundity must contain the three essentials. Here there are expedient means and function, so how do you understand it?'" *Linji lu*, T 1985.47.497a15–21.

The first sentence is the loss of the body and the loss of life;[485] the second sentence is mistaken before you open your mouth;[486] the third sentence is a manure winnow and broom.

三要 *The Three Essentials*[487]

一要, 照卽大機; 二要, 照卽大用; 三要, 照用同時.

The first essential is illumination as the great opportunity; the second essential is illumination as the great function; the third essential is illuminating and functioning simultaneously.

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485 "Loss of the body and the loss of life": describes the realm where both body and mind are missing and no function can be exhibited.

486 "Mistaken even before you open your mouth": describes the state where no discrimination or words pass or are admitted.

487 "One: First illuminate and later function is O. It is like when a student comes, and the Chan leader asks first, 'Where have you come from?' or he says, 'What words and sentences did your (former) teacher instruct you with?' If the student (replies) in various words and sentences, the Chan leader counter-questions, 'How do you understand it?' According to these formulae, the people of old also perforce named it the essential of illumination. Two: First function and later illuminate. It is like a student coming and asking of the intention of the patriarchal teaching coming from the west, or asking about the gist of the Buddha-dharma, or asking, 'What is your original face?' or 'What is the ultimate matter (of the original endowment)?' The Chan leader lifts up his whisk, or strikes him with his staff, or gets off the meditation bench and stands, or draws a circle, or presents the essentials of the opportunity. The reception (of the student) according his ability, the people of old perforce named the essential of function. Three: Illumination and function simultaneous is Ø. It is like when a student comes and asks for a clue, the Chan leader may raise his whisk upright and say, 'Do they have this in other places?' or he points at the sky and says, 'Do you understand?' or the student sees the upright whisk and bows, and the Chan leader says, 'You dull fellow' or (the student says), 'I don't understand,' and the Chan leader points to the exposed pillar and says, 'Do you also understand this?' The student may unfold his sitting cushion or raise his fist, and the leader says, 'You ghost-possessed fellow.' According to this reception of the ability, persons of old perforce named this the essential of illumination and fuction simultaneous." *Zongmen xuanjian tu*, XZJ 112.932a8-b4.

三玄 *The Three Profundities*

體中玄, 三世一念等; 句中玄, 徑截言句等; 玄中玄, 良久棒喝等.

The profundity within the substance is the same as a single thought-moment in the three ages,[488] the profundity in the sentence is the same as the shortcut word or sentence,[489] and the profundity in the profundity is the same as the staff blow and shout after a hesitation.

四料揀 *The Four Selections*[490]

奪人不奪境, 待下根; 奪境不奪人, 待中根; 人境兩俱奪, 待上根; 人境俱不奪, 待出格人.

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488 "From the initial making up of the mind (for enlightenment) that is at the head of the ten abodes, there is the sudden sealing of the three realms (in the mind) by the power of samādhi, and the three ages will be one time (unity), and the dharmas will be of one taste, and release and nirvana will always be calm and of the taste of cessation. Further, there is no beginning or end, and cause and effect will be one, and all natures one nature, all wisdoms one wisdom, all attributes one attribute, all practices one practice, the three ages one thought-moment, one thought-moment the three ages, or even ten ages. Thus these dharmas are free and unhindered. The Dharma message of this sutra has no beginning and no end, so it is called the constant turning of the wheel of the Dharma." *Xin Huayanjing lun* 3, T 1739.36.737a14ff.

489 "Shortcut word or sentence": meaning the fastest, simplest, and most appropriate method for going to the source, cutting off all the innumerable twists and turns of expedient means such as words and sentences. It has the same sense as "direct cutting through" or "shortcut."

490 "The Fours Selections of Linji": These are a simplified abstract of the four core forms that follow the methods of Linji Yixuan concerning the subject person and the object realm: the affirmative non-removal of them and the negative removal of them. The lineage master sets up a method for directing the command of one of these four most effectively in accord with the conditions and circumstances of the other party. "Selection" means to sort out right and wrong, good and bad, or to make a distinction of the important points by careful consideration. "At that time a monk asked, 'What is stealing away the person and not stealing away the percepts?' The master said, 'The spring sun comes out, covering the earth with brocade; a child's hair hangs down, white like silken threads.' A monk said, 'What is stealing away the percepts and not stealing away the person?' The master said, 'The orders of the king operate throughout the empire; the general has eliminated the smoke and dust beyond the frontier.' A monk asked, 'What is person and percepts both stolen away?' The master

To steal away the person and not steal away the percepts is the method for those of lower capacity; to steal away the percepts and not steal away the person is the method for those of middling capacity; to steal away both the person and the percepts is the method for those of superior capacity; to not steal away person or percept is the method for the exceptional person.

四賓主 *The Four Guests and Hosts*[491]

賓中賓, 學人無鼻孔, 有問有答; 賓中主, 學人有鼻孔, 有主有法; 主中賓, 師家無鼻孔, 有問在; 主中主, 師家有鼻孔, 不妨奇特.

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said, 'The letters from Bing and Fen are cut off; alone in one area.' A monk asked, 'What is neither person nor percepts stolen away?' The master said, 'The king ascends to the jeweled palace; the rustic elders sing songs.'" T 47.497a23–28.

491 "The Four Guests and Hosts of Linji": "The guest sees the host" means the guest sees through the host. As a term for the case where the student sees through the teacher's mind, it coincides with the host in the guest. The guest sees the guest means that the guest sees through the guest. As a term for the case where both the student and the teacher do not see the nature, it coincides with the guest in the guest. The host sees the guest means the host sees through the guest. It coincides with the guest in the host. The host sees through the host means the host and the guest both possess an equal Chan ability or Chan eye. It coincides with the host in the host. "A true student who is enlightened, while making a shout, if he should proffer a word like a sticky tray, the teacher, not discerning this is a percept, will create a pattern and shape out of that percept. If the student then shouts, that teacher will not try to put (this percept) down. This is a chronic illness that a doctor cannot cure. This is called the guest seeing through the host. Or the teacher offers nothing at all, and when the student asks a question, if he immediately takes it away, the student will desperately not try to put down what was taken away. This is called the host sees through the guest. Or, if the student produces a pristine percept before the teacher, the teacher discerns this is a percept, grabs it and throws it into a pit. And so the student says, 'An excellent teacher!' and the teacher immediately says, 'Hey! You don't know good from bad!' The teacher then bows. This is called the host sees through the host. There are some students who are in a state of being bound and attached (literally in chains and cangue), who if they appear before the teacher, the teacher adds further chains (mistaken knowledge) to that, but the student is delighted. The student and teacher do not discern this from that, and this is called the guest sees through the guest." *Linji yulu*, T 1985.47.501a5–15.

The guest in the guest (means) the student (who is) without a clue[492] but who has (meaningless) questions and answers. The host in the guest is the student with a clue, who has a host and a dharma. The guest in the host is the master without a clue, who has only the questions (of the student but no answers). The host in the host is the master with a clue, which is very special.[493]

四照用 *The Four Illuminations and Functions*[494]

先照後用, 有人在; 先用後照, 有法在; 照用同時, 驅耕奪食; 照用不同時, 有問有答.

First the illumination and later the function is only the person present. First the function and later the illumination is the Dharma present. Illumination and function simultaneous means to urge on the ploughing (ox) and steal (the) food (of the starving); illumination and function not simultaneous means to have questions and have answers.

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492 "Without a clue": literally, without a nostril or nose. Not enlightened to your original endowment.

493 "Very special": really special; definitely special.

494 "The Four Illuminations and Functions of Linji": "One day the master instructed the assembly, 'Sometimes I illuminate first and function later; sometimes I function first and illuminate later; sometimes I illuminate and function simultaneously; and sometimes I illuminate and function not at the same time. Illuminating first and functioning later, there is the person present. Functioning first and later illuminating, there is Dharma present. Illuminating and functioning simultaneously urges on the ploughman's ox and steals away the starving man's food, breaking the bones to take the marrow, and with that pain of needles and awls. Illuminating and functioning not at the same time means there are questions and answers, the establishing of guest and of host, the mixing of water with mud, the helping of beings in response to their abilities. If you are a person who transcends thinking, before it is even taken up, getting up and going, even so is a little better." *Rentian yanmu*, "The Illuminations and Functions," T 2006.48.304a11–16.

四大式 *The Four Great Forms*[495]

正利, 少林面壁類; 平常, 禾山打鼓類; 本分, 山僧不會類; 貢假, 達摩不識類.

The correct benefit is the good example of (Bodhidharma) facing the wall at Shaolin;[496] the (protection of the principle of) the everyday is the good example of Heshan (knowing how to) strike the drum,[497] the original endowment is the

495 "The Four Great Forms of Linji": This is the categorization of the opportunities provided by the patriarchal teachers who are models for practice into four types. This means the four types of great form: correct benefit, equality, true and expedient, and original endowment. Form means rule, standard, and exemplar. The following in *Zongmen xuanjian tu* is written a little differently. " 'Beyond the three profundities and three essentials, is there another Dharma to give your followers in instruction?' Answer, 'There are the four great forms. The first is the great form of correct benefit, which is like the first patriarch (Bodhidharma) at Shaolin Monastery (facing a wall in meditation). The second is the great form of equality, which is like Heshan (saying) "I can beat the drum." The third is the great form of true and expedient, which includes the two previous forms. The fourth is the great form of the original endowment, which is like the first patriarch (Bodhidharma) seeing Emperor Wu of Liang and saying "I do not know." ' " *Zongmen xuanjian tu*, "On the four great forms," XZJ 112.932b6–11.

496 "Bodhidharma facing the wall": This indicates the old story of when the second patriarch, Huike, asked about the Dharma, and Master Bodhidharma throughout remained silent, facing a wall. "The facing of a wall for nine years by Bodhidharma is seizing the stolen goods (along with divulging your true character); the words 'I do not know' of the postulant Lü (Huineng) is revealing your tail (but hiding your body)." *Songyuan Chongyue Chanshi yu* in *Xu guzunshu yuyao* 4, XZJ 119.41a1–2. "He ascended the hall and a monk asked, 'What about when Bodhidharma faced the wall?' The master said, 'Calculation was not yet formed.'" *Wuzu Fayan yulu in Guzunsu yulu* 21, XZJ 118.427a1ff. "Even if you understand a little of the principle of the Way, you have only gained the mental dharmas, and that has absolutely no relation to the Chan Way. Therefore Bodhidharma faced the wall so as to make people have no clues to see whatsoever. Therefore it is said, 'To forget the functions is the Buddha Way; discrimination is the realm of the *māra*.'" *Wanlinglu*, T 2012B.48.386c29–387a2.

497 "Heshan strikes the drum": "What about the fully enlightened person?" "What is the truth?" "May I ask you about the words 'mind is the Buddha'? What do the words 'not mind not Buddha' mean?" "If I come to seek an improved person, how should I treat him?" To all these four questions, Heshan replied in exactly the same words: "I know how to beat the drum." This is the source for these words here. Yunmen Keqin evaluated this dialogue as follows: "This is to say that the words (of the question) have no taste and his language (reply) has no taste. If you wish to elucidate this *gong-an*, you must be an improved person; only then can you see that these words have no relation to logic

good example of (Huineng's) "I do not understand,"[498] and the good example of the true and expedient is Bodhidharma's "I do not know."[499]

四喝 *The Four Shouts*[500]

金剛王寶劒, 一刀揮斷, 一切情解; 踞地獅子, 發言吐氣, 衆魔腦裂; 探竿影草, 探其有無, 師承鼻孔; 一喝不作一喝用, 具上三玄四賓主等.

(The shout like) 'the jeweled sword of the Vajra King' cuts off all feelings

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and (know) that there is no place for debate. If you then immediately understand and it is just like the bottom of a pail dropping out, then that Chan monk is in a state of ease, and he first understands the intention of the patriarchal teacher coming from the west." *Biyanlu*, case 44, "Evaluation," T 2003.48.181a9–12. Also, Yunmen said the following: "Xuefeng's rolling of the ball, Heshan's striking of a drum, National Teacher (Nanyang Huizhong's) water basin, and Zhaozhou's drink tea all improved people by raising models." *Biyanlu*, case 44, "Evaluation," T 2003.48.181a13–14.

498 Also called "Caoqi's not understand": "A student asked Huineng, 'Who got the tenets of Huangmei (Fifth Patriarch Hongren)?' The master said, 'The person who understood the Buddha-dharma got it.' 'Reverend, did you get it?' The master said, 'I do not understand the Buddha-dharma.'" Zongbao version of the *Platform Sutra*, T 2008.48.358a10–12. "Just as in the Fifth Patriarch (Hongren)'s assembly there were 499 people, all of whom understood the Buddha-dharma, but only postulant Lü (Huineng) did not understand the Buddha-dharma. He only understood the Way; he did not understand other matters." *Nanquan Puyuan yuyao in Guzunsu yulu* 12, XZJ 118.297a1–3.

499 "Bodhidharma's 'I do not know' ": one of three questions and answers exchanged between Bodhidharma and Emperor Wu of Liang. "I do not know" does not mean knowing nothing and does not mean there is no false thought and discrimination, but instead is regarded as a *huatou* that cannot be understood in the framework of any knowledge. "The emperor said, 'Who is it who is facing Me?' (His whole face ashamed and embarrassed, forced to appear nervous. Ultimately he could not be sought out.) Bodhidharma said, 'I do not know.' (Hey! He came again [to seek], but it was not worth a halfpenny." *Biyanlu*, case 1, "Original Case," T 2003.48.140a18–19.

500 These are the four kinds of shout spoken of in the Linji lineage. As something practiced by the lineage teacher to educate the students, it is based on a state before discrimination, and various kinds of expedient means are shown in accord with the occasion and the abilities of the students. "The master asked a monk, 'Sometimes a shout is like the jeweled sword of the Vajra King; sometimes a shout is like a golden-haired lion crouching on the ground; sometimes a shout is like a lure on a fishing pole; sometimes a shout does not function as a shout. How do you understand this?' The monk hesitated. The master shouted." *Linji lu*, T 1985.47.504a26–29.

and understandings with one stroke; even though (the shout like) 'the lion crouching on the ground' begins to speak and emits (the sound of the breath), the brains of the *māra* are split; the (shout like) 'the lure on the end of the fishing pole' searches out whether or not you have the clue the master received; and 'a shout that is not made to function as a shout' contains the above three profundities, four guests and hosts, et cetera.

八棒 *The Eight Blows of the Staff*[501]

觸令返玄·接掃從正·靠玄傷正·苦責, 罰棒; 順宗旨, 賞棒; 有虛實, 辨棒; 盲枷瞎棒·掃除凡聖, 正棒.

(The blow for) receiving the orders (of the lineage teacher and yet) mistaking their profundity;[502] (the blow) that sweeps away (mistaken view)s

501 There is no content regarding the eight blows in the *Linji yulu*. This means that later people added this while interpreting the blow based on the tenets of the Linji lineage. They are presented and classified as follows in the *Wujia zongzhi suanyao* 1, "The Eight Blows of the Linji Lineage," XZJ 114.517b6ff.: the blow for receiving the orders and being apart from the profound, the blow of following the correct when dealing with the ability, the blow for harming the correct while relying on the profound, the blow for sealing and according with the tenets, the blow that takes an examination into false and real (views), the blow of blind flailing, the blow of severely reprimanding stupidity, the blow to sweep away (views) of ordinary and saintly. The *Zongmen xuanjian tu*, "On the Eight Blows," XZJ 112.932b12ff., has the blow for receiving the orders and being apart from the profound, the blow of following the correct when dealing with the ability, the blow of discriminating the abilities and raising the correct, the blow for injuring the correct while relying on the profound, the blow on sealing and according with the lineage vehicle, the refining blow that blindly flails, the blow that examines for the false and true, the blow that sweeps away (views) of ordinary and saintly. In the *Wanfa guixinlu*, XZJ 114.828a13ff., the eight blows are the award blow, the punishment blow, the blow for indulgence, the blow for stealing away, the blow for stupidity, the blow to conquer the *māra*, the blow to sweep away traces, and the unfeeling blow. In the footnotes below, I will broadly compare the eight blows of the *Wujia zongzhi suanyao* and the eight blows Seosan provides in his text above. Seosan summarizes these eight blows into the four categories of punishment, reward, discrimination, and correct blows.

502 Receiving the orders and yet mistaking their profundity is the same as the blow for receiving the orders and yet being apart from the profound. "First, the blow for receiving the orders and yet being

so you will follow the correct;[503] (the blow that reprimands) for injuring the correct while relying on the profound;[504] (the blow) that bitterly blames (for stupidity)[505] - these are the punishment blows. (The blow for) adapting to the tenets[506] is the reward blow. (The blow to examine whether you) make the distinction of false and real[507] is the discrimination blow. (The blow) of blindly flailing[508] is the blind blow. (The blow that) sweeps away (the

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apart from the profound. Sanshan (Denglai, 1614–1685) said, 'For example, when a lineage teacher institutes an order, the students not understanding it evade it, violating it then and there, and are apart from the profound tenet, so then the lineage master hits them. These are the punishment blows."

503 The blow that sweeps away to follow the correct is the same as to follow the correct when dealing with the ability. "Second is the blow of following the correct when dealing with the ability. Sanshan Denglai said, 'For example, when a lineage teacher responds in dealing with students, in accord with the ability they bring, if they should be hit he hits them, and this is called following the correct. This does not belong in the category of reward and punishment.'"

504 "Third, the blow for injuring the correct while relying on the profound. Sanshan Denglai said, 'It is, for example similar to when a student comes to see him, the lineage teacher only makes an effort and specially creates (the principle). (At that time if the student) depends on the profound marvel (and thinks about the created principle), he instead injures the correct principle. In that case the lineage teacher immediately hits him, not letting the student get away with it. This is a punishment blow.'"

505 "The seventh is the blow bitterly blaming stupidity. Sanshan Denglai said, 'It is, for example, similar to when a student has not even the slightest understanding of this matter (of the original endowment), his disposition and views being completely stupid, and he is difficult to goad forward, the lineage teacher hits him strongly. This is called the bitter blaming blow for stupidity, and this also does not belong in the category of reward and punishment.'"

506 "Fourth, the blow for seeking and according with the tenets. Sanshan Denglai said, 'It is, for example, similar to when the student sees him, when the lineage teacher raises up and shows the tenet, even though that student understands and his reply corresponds, the lineage teacher hits him. This is the sealing of the realization of the ability that the student brings, and is called the blow of reward."

507 "Fifth, the blow that takes an examination into false and real (views). Sanshan Denglai said, 'It is, for example, similar to when the lineage teacher hits the student, or when the student advances and says some words, the lineage teacher also hits him as soon as he arrives. This is a method of examining whether the student discriminates falsity and reality, and examining whether he has or lacks views. This also does not belong in the category of reward and punishment.'"

508 Also called the unjust blow. "The sixth, the blow of blindly flailing. Sanshan Denglai said, 'It is, for

discriminations) of ordinary and saintly[509] is the correct blow.

此等法, 非特臨濟宗風, 上自諸佛, 下至衆生, 皆分上事, 若離此說法, 皆是妄語.

These dharmas are not special only to the Linji lineage style. From the buddhas above to the sentient beings below, all possess the matter of the original endowment, and so if you preach of the Dharma apart from this, they all will be false words.

[79]

臨濟喝, 德山棒, 皆徹證無生, 透頂透底, 大機大用, 自在無方. 全身出沒, 全身擔荷, 退守文殊普賢大人境界. 然據實而論, 此二師, 亦不免偸心鬼子.

The shouts of Linji and blows of Deshan all thoroughly give evidence of non-birth right to the top and right to the bottom (of the person), and their great opportunity greatly functions free from limitation. The entire body appears and disappears, the entire body bearing the load,[510] retreating and

example, similar to when a lineage teacher receives a student and does not discern the ability the student comes with, and one-sidedly hits him recklessly; there is no pearl (excellent appreciation) in the eye, this is called blindness. This is the fault of the teacher and is unrelated to the matters of the student.'"

509 "Eighth, the blow that sweeps away ordinary and saintly. Sanshan Denglai said, 'It is, for example, similar to when a lineage teacher receives those who come and go, while not permitting them to fall into subtle false thoughts and the slightest hesitation, he has them sweep away simultaneously the interpretations of saint and feelings of the ordinary person, and he hits them if they can speak of it and also hits them if they cannot speak of it, and hits them if they can speak and not speak of it, directly causing the student to cut away the root of life, and not stay with its twigs and leaves. This is an expedient means that is raised to the highest, and is the most marvelous of the functions of the eight blows. This is called the correct blow.'"

510 "Bearing the load": meaning to carry a load or to study the matter of the original endowment. "If you want to bear the load of this matter (of the original endowment), simply possess a decisive determination, and even though you are hit, do not turn your head (and advance)." *Dahui yulu* 20, "Instructions to Person of the Way Konghui," T 1998A.47.895c15.

protecting the realms of the great persons of Mañjuśrī and Samantabhadra. However, discussing this in accord with reality, these two (Seon) masters likewise do not escape the limitations[511] of the mind-stealing demons.[512]

凜凜吹毛. 不犯鋒鋩.

Keen-edged, the blown-hair (sword), do not confront its blade edge.[513]

爍爍寒光珠媚水, 寥寥雲散月行天.

Glinting with a cold light, the pearl enticing in the water;
Desolately the clouds scatter, the moon crossing the sky.

Conclusion

[80]

大丈夫, 見佛見祖如寃家. 若著佛求, 被佛縛; 若著祖求,被祖縛, 有求皆苦, 不如無事.

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511 "Limitations" paradoxically expresses the idea that there is a function that exhibits and reads well the mind of the other party each time there is a blow or a shout.

512 "Mind-stealing demons": a demon with a mind for stealing; it also indicates the teacher who has an outstanding appreciation to make really evident the mind hidden by the student. "A monk said, 'Tonight may I borrow the prestige of the great assembly to specially put a question?' Answer, 'Does the mind-stealing demon incur the hatred of other people?' The monk shouted and the master answered, 'As expected.' The monk bowed." *Xutang yulu* 3, T 2000.47.1011a14–15.

513 This means that even though you use the blade you will not be harmed by the blade's edge. It indicates that even while responding to all objects and unfolding the function actively, you do not invite a result that ties you to them and so are free.

The hero sees the Buddha and the patriarch as an enemy.[514] If you seek after the Buddha you will be shackled by the Buddha. If you seek after the patriarch, you will be bound by the patriarch. Seeking is all suffering, and is not the equal of having nothing to do.[515]

佛祖如寃者, 結上無風起浪也. 有求皆苦者, 結上當體便是也. 不如無事者, 結上動念卽乖也. 到此, 坐斷天下人舌頭, 生死迅輪, 庶幾停息也. 扶危定亂, 如丹霞燒木佛, 雲門喫狗子, 老母不見佛, 皆是摧邪顯正底手段. 然畢竟如何?

(The sentence saying sees) the Buddha and patriarchs like enemies is the conclusion to the above "giving rise to waves without wind." (The sentence on) seeking is all suffering is the conclusion to the above "it itself is correct." (The sentence) not the equal of having nothing to do is the conclusion to the above "if you activate thoughts about it then you will distort it." If you reach this (state) you cut off the tongues of the people of the world, and you can almost stop the rapidly spinning wheel of life-and-death. (As examples of) supporting those being in crisis and settling disturbance there are Danxia burning the wooden Buddha (statue),[516] Yunmen feeding a dog,[517] and the old woman not seeing the Buddha.[518] All of these are techniques

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514 Yuanwu Keqin quotes this sentence as the words of Dongshan. *Yuanwu yulu* 13, T 1997.47.773c10.

515 A sentence based on the words of Linji. "If you seek the Buddha, you'll be held in the grip of the Buddha-*māra*. If you seek the patriarchs, you'll be bound by the ropes of patriarch-*māra*. If you engage in any seeking, it will be all pain. Much better to do nothing." *Linji lu*, T 1985.47.499c21–23.

516 A *gong-an* originating from the story of Danxia Tianran (739–824) using a wooden Buddha statue for firewood. See *Wudeng huiyuan* 5, "Chapter on Danxia Tianran," XZJ 138.166c18–167a3; *Seonmun yeomsong seolhwa*, case 321, HBJ 5.276b21–278b13.

517 When the Buddha was born he walked seven paces, and after looking in the four directions, he pointed at heaven with one hand and with the other pointed at the ground, saying, "In heaven above and below heaven, only I am reverenced." Yunmen said concerning these words, "If at that time I'd seen that, I'd have killed him with a blow of my staff and fed him to the dogs, (gratefully) aiming at the world being at peace." See *Seonmun yeomsong seolhwa*, case 2, HBJ 5.7c12–15.

518 There was an old woman who was born at the same time as the Buddha, but she tried not to see

of destroying perverse (dharmas) and revealing the correct (principle). If so, what then is the ultimate?

常憶江南三月裏, 鷓鴣啼處百花香.

Always remembering South of the River in the third month,
Where the partridge sings, the many flowers will be fragrant.[519]

[81]

神光不昧, 萬古徽猷. 入此門來, 莫存知解.

The divine light not obscured, from antiquity a beautiful Way. To come through this gate, do not keep knowledge and understanding.[520]

神光不昧者, 結上昭昭靈靈也. 萬古徽猷者, 結上本不生滅也.莫存知解者, 結上不可守名生解也. 門者, 有凡聖出入義, 如荷澤, 所謂知之一字, 衆妙之門也. 吁! 起於名狀不得, 結於莫存知解, 一篇葛藤, 一句都破也. 然始終一解, 中擧萬行, 如世典之三義也. 知解二字, 佛法之大害故, 特擧而終之, 荷澤神會禪師, 不得爲曹溪嫡子者, 以此也. 因而頌曰, "如斯擧唱明宗旨,笑殺西來碧眼僧." 然畢竟如何?

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the Buddha, avoiding where he was, and even covering her face with both hands, but the Buddha appeared on her covering hands. See *Wudeng huiyuan* 1, "Biography of Śākya Buddha," XZJ 138.6b10–12, and *Zuting zhinan* 1, XZJ 148.391a2–4.

519 These words phenomenalize the appearance of mutually matching each other even while existing in all forms of distinction. The flowers respond with fragrance to the partridges' singing, and the partridges sing in response to the fragrance of the flowers. "What about when neither the person nor the environment is stolen away?" Fengxue said, "Always remembering South of the River in the third month, where the partridge sings the many flowers will be fragrant." *Rentian yanmu* 1, T 2006.48.301a22–23.

520 Words of Pingtian Pu'an. "A beautiful Way" (*huiyou*) means the fundamental Way that never changes, a fundamental truth or an admirable Way. See "Biography of Pingtian Pu'an," *Jingde chuandenglu* 9, T 2076.51.267a20.

"The divine light not obscured" concludes the above "Ever so bright and ever so numinous." "From antiquity a beautiful Way" concludes the above "Originally not born and not ceasing." "Do not keep knowledge and understanding" concludes the above "You must not adhere to names while producing understanding." The gate has the meaning of ordinary and saint departing and entering, and is like Heze's "the one character knowing is the gate of marvels."[521] "Ah!" It commences with not being able to name and describe it and concludes with "do not keep knowledge and understanding," and so this book of entangling language is completely destroyed in a sentence. However, while from beginning to end it is of one understanding, its middle presents many practices, and so it is like the three meanings of the worldly scriptures.[522] Because the two characters knowing and understanding greatly damage the Buddha-dharma, (this book) specially begins and ends with it, and Chan Master Heze Shenhui could not be Caoqi (Huineng)'s legitimate older son because of this. In this sense a hymn said, "If like this you present and clarify the tenets, you will be laughed at by the blue-eyed monk who came from the West."[523] If so what then is the ultimate?

孤輪獨照江山靜, 自笑一聲天地驚.

The lone orb alone shines, the rivers and mountains are silent.
Laughing once unconsciously, heaven and earth are alarmed.[524]

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521 See *Jin'gangjing suanyao kandingji* 1, T 1702.33.171c19, and *Chanyuan zhuquanji duxu* 1, T 2015.48.405b12–16.

522 Worldly scriptures indicate the various kinds of texts such as scriptures transmitted in the world, and among Buddhists means the texts outside the Buddhist sutras in particular. The three meanings means the development of the content of the classics into beginning, middle, and end. It started with the following by Cheng Yi in his "Preface" to the *Zhongyong*: "This book begins in speaking of one principle, in the middle it spreads over many matters, and at the end these are recombined into one principle." Cf. Legge, *The Chinese Classics*, vol. 1, p. 382.

523 Faquan, *Zhengdaoge song*, XZJ 114.888a4.

524 *Linji lu*, T1985.47.506b16.

Postface

右編, 乃曹溪老和尚, 退隱師翁所著也.

This compilation was written by the senior Reverend of the Chogye (Lineage), the Elder Master[525] Toe-eun.

噫! 二百年來, 師法益喪, 禪敎之徒, 各生異見. 宗敎者, 唯耽糟粕, 徒自算沙, 不知五敎上, 有直指人心, 使自悟入之門; 宗禪者, 自恃天眞, 撥無修證. 不知頓悟後, 始卽發心, 修習萬行之意. 禪敎混濫, 沙金罔分, 圓覺所謂, 聞說本來成佛, 謂本無迷悟, 撥置因果, 則便成邪見, 又聞修習無明, 謂眞能生妄, 失眞常性, 則亦成邪見者, 是也.

How sad! For two hundred years the Teacher (the Buddha)'s Dharma has been increasingly lost, and the followers of Seon and the Doctrine each generated different views. Those who make the Doctrine their tenets are drunk on wine dregs, and vainly count grains of sand and do not know that in the five teachings[526] there is a gate of direct pointing at the minds of people that causes them to enter enlightenment. Those who make Seon their tenets believe in the innate truth and deny practice and realization. They do not know the idea that after sudden enlightenment you must begin then to make up your mind and cultivate the many practices. Seon and Doctrine were mixed together, (just as) sand and gold are not separated. This is as the *Yuanjue* (*jing*) says, hearing it said that "originally you have become buddha,"[527] if you think that originally there is no (distinction of) delusion

525 "Elder Master": one of the words elevating a teacher. It has the same meaning as "master." It also indicates a master's teacher, the grandfather teacher (i.e., the grandfather in a genealogy).

526 The five teachings are the classification of the teachings of the Buddha's lifetime into five kinds. See note 83.

527 "Sentient beings originally were Buddha; birth-and-death are just like last night's dream." *Yuanjuejing*, T 842.17.915a20.

or enlightenment, and you deny cause and effect, then that will become perverse views. Again, on hearing about the "cultivation of ignorance," if you think that the true (thusness) can produce false (thoughts), and if you lose the true constant nature, then that also will become perverse views. This is the case.

嗚呼殆哉! 斯道之不傳, 何若是其甚也. 綿綿涓涓, 如一髮引千鈞, 幾乎落地無從矣. 賴我師翁, 住西山一十年, 鞭牛有暇,覽五十本經論語錄, 間有日用中, 參決要切之語句, 則輒錄之.時與室中二三子, 詢詢然誨之, 一如牧羊之法, 過者抑之, 後者鞭之, 驅入於大覺之門, 老婆心得徹困, 若是其切也. 奈二三子鈍根也, 返以法門之高峻爲病焉. 師翁愍其迷蒙, 各就語句下, 入註而解之, 編次而繹之. 鉤鎖連環, 血脈相通, 萬藏之要, 五宗之源, 極備於此, 言言見諦, 句句朝宗. 向之偏者圓之, 滯者通之, 可謂禪敎之龜鑑, 解行之良藥也.

Alas! How dangerous! Why have we come to this extreme where this Way is not transmitted? It was ever so thin, like a single hair pulling up a (weight of a) thousand catties, and has almost fallen to earth leaving no traces. Fortunately our elder teacher, while he lived on West Mountain (Seosan) for ten years, whenever he had time off from whipping the ox (practice), he read fifty sutras, śāstras, and recorded sayings, and at odd times in the midst of daily activities he consulted and decided on essential words and sentences, and at once recorded them. At times he gave them to two or three pupils in his room and repeatedly inquired and instructed them, exactly like the method of herding sheep. If one (student-sheep) went too far, he (the shepherd) restrained it; if one fell behind he whipped it on. He herded them into the gate of great awareness, exhausting himself totally with his grandmotherly mind, so earnest was he. But two or three pupils who were dull in capacity instead faulted this Dharma gate as too lofty. The Elder Master had compassion for them being covered in delusion, and below each saying and sentence he attached a commentary to explain them, and he arranged them in order and interpreted them. The links of chains are connected together, the genealogies are brought into accord, the essentials of

the Tripitaka and the sources of the five lineages[528] are fully provided here. In each word the truth is shown; each sentence returns one to the tenets. The previously biased people will be perfected by this, those people blocked will be freed up by this, and so (this book) should be called the guide to Seon and Doctrine, an excellent medicine (to assist in) understanding and practice.

然, 師翁, 常與論這般事, 雖一言半句, 如弄金刃上事, 恐上紙墨, 豈欲以此流通方外, 誇衒己能也哉! 門人白雲禪師普願寫之, 門人碧泉禪德義天校之. 門人大禪師淨源, 門人大禪師太常, 門人青霞道人法融等, 稽首再拜曰, "未曾有也." 遂與同志六七人, 傾鉢囊中所儲, 入梓流通, 以報師翁訓蒙之恩也.

However, the Elder Master always discussed these kinds of matters, but even though (he gave) only a word or half a sentence, (he regarded this) like playing on a metal blade for he was concerned that it would be written down,[529] so how could he want this (book) to be circulated in the world to boast of his own ability? His disciple the Seon Master Baeg-un Bowon wrote out (a clean copy); his disciple the Seon Virtuoso Byeokcheon Uicheon proofread it. His disciples the Great Seon Master Jeongwon and the Great Seon Master Taesang, and the Person of the Way of Cheongha, Beobyung, and others, kowtowed and bowed twice, exclaiming, "Such a thing has never existed." Following this, six or seven people who shared this ambition emptied the valuables out of their wallets and had the book engraved (on woodblocks) and circulated in order to repay the favors of the Elder Master's instructions.

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528 This means the genealogies and house styles of the Linji, Caodong, Yunmen, Weiyang, and Fayan lineages that are elucidated at the end of *Seonga gwigam*.

529 "Concerned that it would be written down" is usually paired with "do not decline to speak," and is used in the sense of "It is not that I decline to speak; it is that I am concerned it will be inked on paper" (with possible implication that one's reputation will be smeared). Also written, "concerned it will be penned on paper."

大機龍藏, 汪洋渺若淵海, 雖言探龍珠采珊瑚者, 孰從而求之!非入海如陸之手段, 頗不免望涯之歎. 然則撮要之功, 發蒙之惠, 如山之高, 若海之深, 說若碎萬骨粉千命, 如何報得一毫哉! 千里之外, 有見之聞之, 不驚不疑, 敬之讀之, 以爲寶玩,則眞所謂千歲之下一子雲耳.

The great opportunities (contained in) the dragon store (of the Buddhist canon) are as endless, vast, and expansive as the abysmic ocean, and even though you say (that the thorough study of that is like) searching for the dragon's pearl or picking out coral, what will you follow to find them? If it is not a method of entering the ocean that is like walking on land, you cannot escape the lament of just gazing to the ends (of that ocean). So then the merit of selecting the essentials and the grace of removing stupidity as high as a mountain and is as deep as the ocean. Even if you pulverized the bones of ten thousand lives and reduced more than a thousand lives to powder, how could you repay a hair's breadth of it? If you see it and hear it from over a thousand leagues away, are not alarmed and not suspicious, but respect it and read it, regarding it as a treasure then you will truly be called a knower of a thousand years later.[530]

時萬曆己卯春節, 曹溪宗遂, 四溟隱峰惟政, 拜手口訣, 因爲謹跋.

In the *gimyo* year of the Wanli era (1579), late spring, the Jogye lineage scion, Yujeong of Sa-myeong Jongbong, has saluted[531] and bowed to the oral instructions and so respectfully made a postface for it.

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530 Although the writings of Ziyun (53 B.C. - A.D. 18, style of Yang Xiong), a scholar and literatus of the Former Han, were not known to other people, he was not resentful, thinking that at some time a person would appear who understood them. Han Yu, in his "For Feng Shu," wrote, "Yang Ziyun wrote the *Taixuanjing*, but people all laughed at him. However, Ziyun said, 'There is no harm in this age not knowing of me, for in later ages they are sure to love another Yang Ziyun.' Close to a thousand years have passed since Ziyun's death, but there is yet to be a Yang Ziyun. How lamentable!"

531 "Saluted": to bend one's head down to the level of one's hands and offer up greetings. Also called *gongsubae* (K.)

Bowon's Postface

西山大師翁, 愍室中二三子輩, 迷禪敎, 失觀行, 手抄佛祖心要, 切於日用者數百語, 名曰, 禪家龜鑑. 弟子離幻, 信之受而昭焉, 學士李秀倫, 筆之書而景焉, 市隱金守香, 鋟之木而甲焉, 所謂一宗之族也. 吁, 展此一卷, 學者不勞涉龍藏, 而直佩祖師之心印, 則其法乳恩海, 流通功德, 可勝報也哉!

Great Elder Master Seosan, taking pity on a number of his pupils who were confused about Seon and Doctrine and who had lost the contemplative practices, with his own hands abstracted from the essentials of the mind (presented by) the Buddha and patriarchs several hundred sayings that are suitable for everyday use. He called it *Seonga gwigam*. His disciple Ihwan (Samyeong-dang) confidently received it and elucidated it, the scholar Yi Suryun wrote it out and formed it (into a book), and Sieun Gim Suhyang had it engraved on woodblocks and stored them. They were a group who venerated one lineage (matter). Ah! Opening this one volume, even though students do not labor to wade through the dragon Tripitaka, if they wear the mind-seal of the patriarchal teachers, then the merit of the circulation of the ocean of grace (raised by the) breast of the Dharma[532] is worthy of being repaid!

萬曆癸未春, 弟子普願, 拜手敬跋.

In the spring of the *gyemi* year of the Wanli era (1583), his disciple Bowon saluted and respectfully made a postface for it.

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532 "The breast of the Dharma": This is the use of the metaphor of the mother's breast that nourishes a baby by having the baby drink from the breast to show that the Buddha's Dharma teaches so sentient beings will discard ignorance and come to enlightenment. See *Fo benxingjijing* 1, T 193.4.55a18; and eighty-fascicle *Huayanjing* 48, T 279.10.253b17.

Chungheo Seongjeong's Postface

龜鑑者, 乃禪敎日用之要門也. 佛佛祖祖, 皆以此臻極, 而凡修行之隊, 捨此奚通! 盖鋟鏤累稔, 板本磨滅, 未爲萬世之龜鑑,故慈應信和, 力募方板, 黽勵改刊, 可謂黑頭陀之重腹者也. 仍玆祝之, 門人冲虛性正書.

The *Gwigam* is an essential gate for daily use in Seon and Doctrine. Each of the buddhas and patriarchs reach the ultimate through this and at the instants of all practice (use this), so if you abandon this how will you comprehend? Now it has been many years since it was engraved, and the woodblocks are worn and (characters) obliterated, so it would not be a *gwigam* (guide) for the ages. Therefore Jaeung Sinhwa[533] worked to collect subscriptions for woodblocks and made an effort and urged a reprinting, and so he should be considered a reincarnation of the black ascetic.[534] Then to celebrate this (work), his pupil Chungheo Seongjeong wrote this.

533 Jaeung Sinhwa (1658–1737). He became a monk at ten and became a pupil of Byeog-un. Later he deeply studied the Buddhist sutras, obtained the marvelous principle, and succeeded to the Dharma lineage of Chu-beung.

534 "Black ascetic/*dhuta*": A sobriquet for Hyeso (774–850). He was called the black ascetic because his face was dark. He was also called the saint of the East. At the age of thirty-one he went to Cangzhou in Tang-dynasty China, where he is said to have received the mind-seal of Shenjian, a disciple of Mazu Daoyi. He introduced the Yushan style of Buddhist chant into Korea and spread it widely. His posthumous title was Jin-gam, and his stupa title was Stupa of the Numinosity of Great Emptiness. The stele inscription surviving at Ssanggye Monastery in Hadonggun, Gyeongsang Namdo, was written by Choe Chiwon. The stele's name is *Jin-gam Guksa bi*.

IV

SIMBEOP YEOCHO (ABSTRACTS OF THE ESSENTIALS OF THE MIND DHARMA)

心法要抄序 (Preface)

曺溪曰,“文者, 貫道之器也” 誠哉, 是言! 爲文而不貫道, 雖工, 奚取哉! 清虛老和尙, 拾掇之暇, 述入道經要, 名之曰心法要抄. 逍遙大師錄之, 藏篋, 以竢知者, 牧羊賾道人, 將欲刊布,微余一言辨之,“余求其卷而讀之, 隻字片言, 無非貫道也, 何若是之奇乎! 昔魯壤公之鼎篆, 非不至寶, 而人無知者, 惟道安能辨之. 唯不得如賾公者, 是惧焉! 上字明也.” 處能謹書.

Jogye[535]said, “Literature is a tool that threads the Way together.”[536] So true are these words! If you create literature that does not thread the Way together, even though it is skilled literature, what is there to adopt? In his spare time Elder Reverend Cheongheo put (this literature) in order so as to describe the essential pathways of entering the Way, naming the result *Abstracts of the Essentials of the Mind Dharma*. Great Master Soyo[537] recorded it, and stored it in a trunk, to await a knowledgeable person, when the Person of the Way Mog-yang I[538] wished to print and distribute it, and I in passing judged it in a word, saying, “I am looking for that volume to read, for if there is not a single character and a few words of it that do not thread the Way together, what could there be remarkable about it?” In the past, all of the tripod seal-script characters of Duke Rang of Lü were treasures, and yet of the people who lacked knowledge of it, only Daoan was able to discern them.[539] If we cannot have a person like Mr. (Mog-yang) I, this would be

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535 In Seosan’s Dharma name there is the shortened title Jogye Toe-eun.

536 These are words from the preface to Han Yu’s *Changli ji* by his pupil and son-in-law. It was often quoted in later times by scholars.

537 Soyo Taeneung (1563–1649). He studied the sutras with Buhyu Seonsu, and he practiced Seon in Seosan’s school for over twenty years. At the time of the Japanese invasion he was also active as a monk-army general. He founded the Soyo branch, one of the four branches of Seosan’s lineage heirs.

538 Presumed to be Mog-yang Myeong-i, a pupil of the lineage of Jeonggwan Ilseon (1533–1608), one of Seosan’s four great disciples.

539 This hints at the excellent appreciative sense of Daoan, who correctly read the difficult seal-script

worrisome. (This is because) superior letters illuminate.

Respectfully written by Choeneung.[540]

此事天地不能覆, 其體山河不能匿. 其光, 內窺無積聚, 外望無盈餘. 八萬大藏收不得, 諸子百家說不得. 愽量聰明, 所不能知; 文章句法, 所不能識. 言之卽乖, 念之則差, 況以言語筆畫? 眞空識量, 瓶盛法海, 直饒拈花面壁, 猶是鐵,面皮, 不識羞恥. 無慚學者, 將卷軸打葛藤, 從頭穿鑿, 如瞎狗盲驢之眼, 其能和會乎? 兩箇罪人, 謗法不少, 愼之愼之! 如見來學者, 以沒滋味無摸底話頭, 盡力提起, 使自悟入, 始得.

This matter[541] cannot be covered by heaven and earth;[542] its substance cannot be hidden by mountains and rivers. Its light, spied within has no accumulation,[543] viewed without has no remainders. The eighty-thousand (woodblock) Tripitaka cannot contain it; the philosophers and thinkers cannot speak of it. It cannot be known by extensive intelligence; it cannot be recognized by prose and versification. If you speak of it you betray it; if you think of it you err, so why use words to talk of it or pens to delineate it? The

character. This sentence then is praising Mogyang I for his correct evaluation. "(Fu Jian, King of Qin) obtained an ancient tripod from Lantian that had seal script engraved on its inside. None of the courtiers knew it, and so he asked Daoan (to interpret it). Daoan said, 'This was cast by Duke Rang of Lü.'" Fourth year of Emperor Xiaowu entry of *Fozu tongji* 36, T2035.49.341a23.

540 Baekgok Cheoneung (1617–1680). A pupil of Byeogam Gakseong, a disciple of Seosan.

541 This matter is the matter of your original endowment. The most urgent and present thing that is to be sought as a Seon monk is the original endowment, which is called "this matter."

542 The original text has omitted the character for "carry." The words "Heaven all things, earth supports all things" appear widely in *Zhuangzi*, as in "What heaven covers, and what earth carries." The "Heaven and Earth" chapter of *Zhuangzi* has "The Way covers and bears all things" (cf. Burton Watson, *The Complete Works of Chuang Tzu*, [New York: Columbia University Press, 1968], p. 127); the "All Under Heaven" chapter has "Heaven can cover it but cannot carry it; earth can carry it but cannot cover it." Cf. Watson, *Chuang Tzu*, p. 369, citing opponents.

543 Yongming Yanshou's *Weixinjue* has, "Viewed without, it has no remainder; spied within it has no accumulation; even though it contacts the eyes it is not seen; even though it fills the ears it is not heard." T2016.48.994b11.

capacity of recognition of true emptiness (is like) a bottle that contains the ocean of the Dharma; and even though you are (a buddha who) picks up a flower or (a Bodhidharma who) faces the wall,[544] there is still iron wrapping over the skin of your face and you know no shame.[545] Unashamed students take the fascicle scrolls[546] and make entanglements (of language), and from the start they bore into them, with eyes like those of blind dogs and blind donkeys, so how can they understand? These two criminals slander the Dharma not a little. Beware of this, beware of this! If you are a student who comes to see, you must take up the tasteless and unsearchable *hwadu*[547] with all your strength, and make yourself enter enlightenment.

佛云, "眞佛無形; 眞法無相. 學人作樣, 求佛求法者, 皆是野狐精, 外道見." 若眞人逈然獨出, 不著佛求, 不着法求, 則雖見地獄種種悪相, 猶如空花; 雖見諸佛種種勝相, 亦如兒戲, 不是强爲法, 如是故也. 然我正法中, 凡聖二見俱錯, 魔佛二道亦錯, 無凡聖解亦錯, 無魔佛解亦錯. 佛法本空故, 不可以空更得空; 佛法本無所得故, 亦不可以無所得更得也. 一段靈光,廓然豁, 豈可强是非也? 是故, 不如常常提起祖師公案, 盡力叅究, 以豁然大悟爲入門.

544 This refers to the Chan legend that the Buddha picked up a flower and showed it, but only Kāśyapa broke into a smile of recognition, and to the legend that Bodhidharma spent nine years facing a wall, which was an extrapolation from his practice of wall contemplation (*biguan*). These are stories that represent the Chan school's themes of "a separate transmission outside of the Doctrine" and "not establishing letters"; these themes abandon the drive for correct interpretation of doctrinal theories and writings.

545 This is the usual viewpoint of Patriarchal Teacher Chan, which denies both the methods of the scholarship that understands theoretically and the method of meditation.

546 Fascicle scrolls indicate the past forms of books, with the writings and paintings on paper or silk rolled up. Here it means books such as sutras and śāstras.

547 This expresses the essential nature of *hwadu*, meaning there are absolutely no clues to seek via the framework of discrimination or nomal logic, having no taste whatsoever to associate it with any concept. If you depend on a framework of ordinary person and saint or demons and buddhas et cetera that appear in the next paragraph, you will give birth to the taste for conceptualization.

The Buddha said, "The true buddhas have no form; the true Dharma has no attributes.[548] Students who create models and seek Buddha and seek Dharma will all be wild-fox spirits, and these will be the views of non-Buddhists."[549] If a true person[550] distinctively appears alone, and does not seek for Buddha and does not seek for the Dharma, then even if he sees the various kinds of evil attributes of hell, they will just be like flowers in the sky (illusions); and even though he sees the various kinds of attributes of excellence of the buddhas, they are also like child's play (to him). This is because he does not force them to be Dharma. However, in my correct Dharma the dualistic views of ordinary person and saint are both errors, the two paths of demon and Buddha are also errors, the understanding that there is no ordinary person and saint is also an error, and the understanding that there is no demon or Buddha is also an error. Because the Buddha-dharma is originally empty, you cannot obtain more emptiness from emptiness. Because the Buddha-dharma originally has nothing to obtain, likewise you cannot further obtain something from nothing to be obtained. One ray of numinous light, alone and emptily open, how can you force it to be right or wrong? For this reason, nothing equals constantly raising the *gong-an* of the patriarchal teachers, using all your strength to investigate it thoroughly, so as to enter the gate of being clearly and greatly enlightened.

548 Although this idea appears frequently in the prajñāpāramitā sutra group, these words come from *Linji lu*, T1985.47.500a12.

549 This is a modified quote from *Linji lu*, T1985.47.500a12–14. See the translation in Ruth Fuller Sasaki, trans. and comm., and Thomas Yūhō Kirchner, ed., *The Record of Linji* (Honolulu: University of Hawai'i Press, 2009), p. 228: "True Buddha has no figure, true dharma has no form. All you're doing is devising models and patterns out of phantoms. Anything you may find through seeking will be nothing more than a wild fox-spirit; it certainly won't be the true Buddha. It will be the understanding of a heretic."

550 This is originally a term from the "Great and Venerable Teacher" chapter of *Zhuangzi* (cf. Watson, *Chuang Tzu*, p. 77), but from early on it was used to translate Buddha or arhat, but in Chan it was most often used as a *hwadu* with the words of Linji of "true person of no rank."

教學者病 (Faults of Students of Doctrine)

教學者, 不叅活句, 徒將聰慧, 口耳之學, 衒曜於世, 脚不踏實地, 言行相違. 這邊那邊, 討山討水, 徒費粥飯, 自被經論賺過一生, 終作地獄滓, 非濟世舟航也.

Students of Doctrine do not investigate live sentences, and in vain merely take intelligence and the learning of the mouth and ear[551] and recommend that to the world, their feet not touching the real earth, their words and actions contradictory. Here and there, seeking in the mountains and seeking in the waters, they waste food, being cheated by the sutras and śāstras their whole life,[552] ending by becoming the swill of hell,[553] not being a boat to rescue the world.[554]

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551 These words, "the learning of the mouth and ear," come from the chapter "Encouraging Learning" of *Xunzi*, where it is a criticism of the attitude to learning of the petty person in comparison to the learning of the gentleman. Receiving the teachings of the former saints, but not being able to make it their own, they only recite them with their lips. It has the same meaning as "to tell on the road what you have heard by the wayside" (gossip). *Xunzi* has, "The learning of the petty person enters the ear and leaves by the mouth. There are only four inches between the mouth and ears, so how is it enough to beautify the body of seven feet!"

552 In *Yunmen guanglu*, there is the following dialogue: "Magu asked, 'Who are you?' Liangsui said, 'Do not deceive me. If I did not come to pay my respects to Your Reverence, then I would have been deceived by the sutras and śāstras for my whole life.'" T1988.47.557c6–8.

553 See note 344.

554 *Zimen jingxun* 2 has, "They are not boats to rescue the world, but only the seeds of hell." T 2023. 48.1049c27.

禪學者病 (Faults of Students of Seon)

禪學者, 習閑成性, 不求師範, 野狐窟中, 徒勞坐睡, 被目前緣起事法, 未能透脫. 㸌嚧都摶謎子者, 只作依草附木精靈, 亦非濟世舟航也.

Students of Seon practice quietude as a habit[555] and do not seek a teacher to model themselves on, and in the den of a wild fox[556] vainly sit and doze, and cannot discern or release the events and dharmas that conditionally occur before their eyes, dumbly (trying) to solve a puzzle,[557] simply becoming spirits that are dependent on grasses and depend on trees,[558] nor can they be boats to rescue the world.

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555 These are the words of Guifeng Zongmi in his *Yuanjuejing lueshu*, T 1795.39.564c13–15. "This is a comparison to those persons of the Way who lived at ease in a silent room or hid in the deep mountains, their minds excluding any business, their environments (provoking) no resistance or acceptance, practicing quietude as a habit, and temporarily obtaining the forgetting of thought, unaware of self or other, thinking this to be realization of non-self."

556 Eliminating objects and conditions, discriminating this and that. "The master once said, 'Being neither matter nor sound, in substance it is clearly understood what number opportunity is it?' In a substitute (reply) he said, 'You cannot make a livelihood in the den of a wild fox.'" *Yunmen guanglu* 2, T 1988.47.566c14–16.

557 *Dahui shu* [commonly known as *Shuzhuang* in Korea], "Reply to Wang Zhuangyuan," 2, T 1998A.47.932c8, very colloquial criticism of study and scholarship, especially Confucian, of the Way. Cf. Araki Kengo, *Daiesho: Zen no goroku* 17 (Tokyo: Chikuma shobō, 1969), p. 148. "Dumbly" is used in criticism of monks practicing perverse Chan by closing their eyes, imagining that this was something incredible, T 1998A.47.939a6–7; Araki, *Daiesho*, p. 206.

558 A metaphor for students who place hope in speech and literature, but are bound by them and cannot be free. Linji said, "I haven't a single dharma to give to people. All I can do is to cure illnesses and untie bonds. You followers of the Way from every quarter, try coming before me without being dependent on things and I will discuss it with you. In fifteen years there has not been a single person (to do so). All have been (ghosts) dependent on grasses and attached to leaves, souls of bamboo and trees, wild fox spirits. They recklessly chew on all kinds of lumps of shit." T 1985.47.500b28-c3. Cf. Sasaki, *Linji*, p. 237, modified.

三乘學人病 (Faults of Students of the Three Vehicles)

夜繩不動, 汝疑之爲蛇; 暗室本空, 汝怖之爲鬼. 心上, 起眞妄之情; 性中, 立凡聖之量, 如蠶吐絲, 自纏其身, 是誰過歟? 若一念回光, 則直是菩提正路, 千思萬慮, 失我心王. 此心王者,言語道斷, 心行處滅.

At night although a rope does not move you suspect it is a snake; although the dark room is basically empty, you fear it contains a demon.[559] In the mind you give rise to thoughts of it being true or false; in the nature you establish the capacities of ordinary person and saint, and like a silkworm spewing out silk thread, you bind your own body, so whose fault is it? If for a thought-moment you reverse the light (back to its source), then that is immediately the correct path to bodhi (enlightenment), but if you have all sorts of thoughts and concerns, you lose your mind-king.[560]

559 This is a metaphor found in *Liaotang Weiyi lu*, XZJ 123.891b4. A source for the rope metaphor is the following from *Laṅkāvatāra sūtra*: "It is like a fool who does not realize it is a rope and mistakenly takes it to be a snake. This is not realizing that which is manifested from your own mind, falsely discriminating them as external objects. In this way the substance of the rope itself is separated from being one (with the snake) or different in nature, so it is just your own mind being confused, falsely giving rise to discrimination of the rope (as a snake)." *Dasheng Rulengqiejing* 7, T 672.16.632c23–26. Another source is *Shedashenglun shi* 7: "The attributes of rope are a metaphor for dependent nature; the snake is a metaphor for the discriminating nature. Ordinary people and followers of the two vehicles do not realize the dependent nature, and grasp the discriminating nature thinking that the person and the dharmas exist." T 1595.31.204b14–15.

560 *Citta*, the mind itself. As that which is the basis for the function of the mind, the function through which the objects of the mind are received is compared to a king. According to the scholastic faction, they see the mind-king as being six *vijñānas* or eight *vijñānas*. See *Laṅkāvatāra sūtra* (*Dasheng Rulengqiejing* 9, T 671.16.565c1) and *Mahāvibhāṣā śāstra* (*Dapiposha lun* 16, T 1545.27.81b20). In Chan literature, although it varies in usage according to the context, there is a strong tendency to express comprehensively the mind that is the basis of enlightenment with this term. "If the mind-king does not falsely move, it comprehends the six countries (*vijñānas*) at once." *Huanglong yulu*, T 1993.47.637b11. "If you realize the origin you know the mind; if you know the mind you see Buddha. This mind is Buddha, this Buddha is mind, and each thought-moment is Buddha-mind,

This mind-king is the interruption of the path of language, and is where the activities of the mind are extinguished.

八萬大藏收不得者, 向上一路; 三千古佛說不及者, 格外禪旨. 若忘懷虛朗, 如木石, 如虛空者, 於道少分相應. 學者, 守死語者, 常爲淨潔所拘, 只知內守幽閑, 不知活句上叅究者也, 如雉已過嶺, 但守空林也.

That which cannot be contained in the 80,000 (block) Tripitaka is the road to improvement;[561] that which the three thousand buddhas of old could not preach is the Chan tenet beyond the bounds. If you forget the thoughts you harbor and empty your intellect and be like wood and stone (insentient) or like empty space, you will have little correspondence with the Way. Students who maintain dead language are always tied up in purity, only knowing the keeping of the inner (mind) in darkness and quietude.[562] Those who do not know the investigation of the live sentence[563] are like a pheasant that has already crossed the ranges, yet keeps to the empty forests.

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and the Buddha-mind is mindful of Buddha. Do you want to rapidly become Buddha? The mind of the precepts itself is vinaya (regulation), and this pure vinaya purifies the mind. The mind is indeed Buddha, so besides this mind-king there is no other Buddha." *Shanfu Dashi yulu* 3, "Inscription on the Mind-king," XZJ 120.23b4–5.

561 See *Selections from Goryeo Recorded Sayings*, Jin-gak, note 153.

562 "If you now receive and hear my dharma, that is a discrimination due to my voice. Even if you extinguish all seeing, hearing, feeling, and knowing, and keep the inner (mind) in darkness and quietude, this is still a mental object (direct mental perception not dependent on the senses), the discrimination of a shadow." *Lengyanjing* 1, T945.19.109a9–11.

563 Live sentences and dead words. The live sentence indicates a tasteless *hwadu* that cannot be grasped by discriminating thought. And so the live sentence is not words whose meaning can be known by intellectual groping; rather its nature is known only once you have reached the realm where all thought is ended. If you even approach a live sentence through discriminating thought, it will end up being a dead sentence. Only investigation founded on doubt that sheds all tangible discrimination can make the live sentence live as a live sentence.

守方便者, 心如墻壁, 反以爲道, 滯於空寂無記中, 他人斬頭而不覺. 如此功夫, 坐到彌勒下生, 未能打破, 如戒賢之類也.

Those who maintain expedient means have minds like walls, and who on the contrary regard it as the Way[564] are mired in an empty, calm neutrality, and they would be unaware even if another person decapitated them. Those who study like this can sit till Maitreya is incarnated[565] without being able to make a breakthrough, just like Śīlabhadra.[566]

捨方便者, 於墻壁上叅究, 絶後再蘇, 慧光發明, 了了自知言之不及處, 如慧可之類也.

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564 Words derived from Bodhidharma's "wall contemplation." It was said that when Bodhidharma spent nine years at Shaolin Monastery facing a wall, his "wall contemplation" made his body and mind like a wall, indicating the condition of samādhi in which no false thoughts can penetrate. "A separate record says, 'When the master stayed at Shaolin Monastery for nine years, he only taught the Second Patriarch the sermon of "Externally give rest to conditions, internally the mind to be without panting, the mind like a wall; then you can enter the Way."'" *Jingde chuandenglu* 3, "Biography of Bodhidharma," T2076.51.219c27–28.

565 "Till Maitreya is incarnated," although it means a long time period here, originally referred to the idea that the bodhisattva Maitreya resides in the Tuṣita Heaven as *ekajāti-pratibuddha* (one who will succeed as a buddha in a lifetime). It is predicted that he will descend to earth and beneath a dragon-flower tree will preach the Dharma three times in order to save sentient beings.

566 Śīlabhadra (529–645), a śāstra master of the Yogācāra-Madhyamika faction of late Indian Buddhism. A member of the royal clan of Samataṭa in eastern India, he was of Brahmin caste. According to *Da Tang xiyiji* 8 (T2087.51.914c3), he learned the *vijñānavāda* of attributes from Dharmapāla of Nālandā Monastery. After Dharmapāla's death, he took up his master's position, becoming a senior scholar of Nālandā, and was honored with the name of Treasure of the Correct Dharma. In 636, when Śīlabhadra was 106 years old, Xuanzang (600–664), who had come to India to study, met him, and Śīlabhadra taught Xuanzang the *vijñānavāda* he had learned from Dharmapāla. After Xuanzang returned to China, he organized the important points based on Dharmapāla's scholarship into the *Cheng weishilun* and founded the Faxiang school. According to the legends of the Vijñānavāda school, Asaṅga rose to the Tuṣita Heaven through his divine powers, and after meeting Maitreya there, he experienced the ultimate subtleties of the Mahāyāna vision of emptiness, and then spread the teachings of Mahāyāna on earth. In the Faxiang school, the bodhisattva Maitreya is therefore believed to be the prime object of veneration, and so the class of people like Śīlabhadra was thought unable to be enlightened until Maitreya's advent despite practicing.

Those who discard expedient means, who investigate on top of the wall, after elimination (discriminative thought) are revived, and the light of their insight shines forth, and they clearly know by themselves the ineffable. Huike is of this[567] category.

今學者, 不知達摩所授二祖語故, 反引趙州無字上, 立前後方便者, 往往有之, 尤可錯也.

Because current students do not know the (meaning of the) words Bodhidharma gave to the second patriarch,[568] they instead draw it into the character *mu* of Zhaozhou, frequently establishing the former (as the) latter expedient means, which is an even greater mistake.

又有自謂無心方便, 立名安排, 只伊麼念過. 殊不知達摩一一裂下之意, 未能退步, 墻壁上叅究, 可謂埋沒活祖師意, 錯下名言者也.

Furthermore, there are those who think they themselves have the expedient means of no mind, and who set up names and arrange them, and have only thought in this way. In particular, they do not know Bodhidharma's intention of handing down (his teachings) one by one in order, and cannot retreat a step, and they investigate the "wall," which means they bury the intentions of the living patriarchal teacher,[569] and are in error about the words handed down.

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567 Huike (487?-593), the second patriarch of Chan. His surname was Ji; he was a native of Luoyang. As a disciple of the first patriarch, Bodhidharma, he is the subject of the *gong-an* about cutting off his arm.

568 Indicates the "Dharma message of calming the mind" of Bodhidharma. "Shenguang (Huike) said, 'My mind is not at peace, so please master calm it for me.' The master said, 'Bring your mind to me and I will calm it for you.' 'I cannot find my mind.' The master said, 'I have already calmed your mind for you.'" *Jingde chuandenglu* 3, "Biography of Bodhidharma," T2076.51.219b21–23.

569 This is based on Dahui Zonggao's interpretation of "wall contemplation" and "the Dharma message of calming the mind." He wrote, "At first the second patriarch did not understand the

又執分別死語, 坐在空寂中, 不能開豁面目者, 亦守方便不捨, 爲宗師者. 學人以心意識, 商量計度, 穿鑿密旨, 得思量解, 以湛入合湛, 爲究竟法者, 不可勝數. 是以徑截門活句, 無滋味之談, 良久捧喝, 三句三玄三要, 皆禪旨. 學者, 須祖師活句上, 卽時打破, 雖未省悟, 或三日或五日七日, 至於一生, 省得去矣.

Furthermore, those who grasp at the discrimination of dead words and sit in the midst of empty calm and cannot open wide their face (sense of appreciation), and who also maintain expedient means and do not abandon them, are regarded as lineage teachers.[570] Students who use the mind-consciousness to deliberate and calculate and to bore into the secret tenets and obtain an understanding via cognition and who regard clarity entrance to be the mergence with clarity[571] (think) this is the ultimate Dharma.

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expedient means given by Bodhidharma, thinking, 'Externally resting conditions, internally the mind without panting' may be speaking of mind and speaking of the nature, speaking of the Way and speaking of principle, and so quoting texts as proof, he hoped to seek the imprimatur. Therefore Bodhidharma handed (his teachings) down one by one in order (so there) was no place (for Huike) to use his mind, and only then did he retreat. He calculated that the words 'mind like a wall' were not Bodhidharma's real Dharma. Then unexpectedly in regard to 'wall,' he all at once rested the conditions, and at that moment he saw the moon and forgot the finger (pointing at the moon), then said, 'Because I clearly and constantly know, I cannot speak about it.'" *Dahuishu*, "Reply to Liu Baoxue," T1998.47.925b28-c2. Cf. Araki, *Daiesho*, pp. 85–86.

570 This also follows the next theme of Dahui Zonggao. It indicates the error of regarding Bodhidharma's expedient means as a real Dharma. "I have received your letter, which reads, ' "Externally resting conditions, internally the mind without panting, enables you to enter the Way." This is a gate of expedient means. Making use of the gate of expedient means may allow you to enter the Way, but to maintain the expedient means and not discard them is a fault.' This is truly as you say. I read it and was so glad that I danced in delight. Now there are not a few of that crowd from all quarters who are (like) lacquered pails (ignorant in darkness) and who only regard maintaining the expedient means and not discarding them to be the real Dharma to instruct people with, and for that reason they blind people's eyes." Dahuishu, "Reply to Vice-Director Zeng" 5, T1998.47.919a4–9. Cf. Araki, *Daiesho*, p. 27.

571 In the same letter to Vice-Director Zeng, T1998.47.919a9; cf. Araki, *Daiesho*, p. 27, and notes p. 30, which sources this in *Lengyanjing* 10 no. 2, to return to the original, pure, calm state by controlling the consciousness that has its original, clear, and constant calm disturbed by the activities of the senses. But this state is still dualistic. In the *Lengyanjing* in a discussion of the five *skandha*, it talks of their limits. And so it uses "Clear entrance agreeing with clarity (profundity) is the return

Such students are innumerable. For that reason the shortcut gate[572] of the live sentence, the tasteless talks, pauses,[573] blows of the staff and shouts,[574] the three sentences,[575] three profundities[576] and three essentials,[577] are all the Seon tenets. Students should immediately smash through the living sentences of the patriarchal teachers, and even though they have not been enlightened, in three days or five days or seven days,[578] even a lifetime, they will be awakened!

今諸方漆桶輩, 只爲守着祖師所示徑截方便, 以實法, 指示諸人. 所以瞎人眼不少, 亦不可不知也.

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of consciousness (*vijñāna*) to its limits (perfection)." The commentary cited by Mujaku Dōchū in his *Daiesho Fugaku Zenji kōrōju* (mss. facsimile, Kyoto: Zenbunka kenkyūsho, 1997), pp. 112b-113a, has, "The above clarity is the contemplation that subdues the rising and ceasing of the skandha of saṁskāra (mental activity), the second clarity is the reversion to pure clarification of the skandha of *vijñāna* (consciousness). It can also be the clarification of samādhi that reverts to the principle of clear calm, and the principle is the ultimate limit (perfection) of *vijñāna*."

572 This is a term for the fastest, clearest, and most appropriate expedient means that goes to the source and cuts off the innumerable roundabout expedient means. It indicates the Ganhwa Seon that investigates the live sentence. Shortcut means the direct cutting through. It appears in *Biyanlu*, case 44, T2003.48.181c7; *Dahuishu*, "Reply to Controller-General Liu," T1998.47.926c10. However, the use of the term "shortcut gate" clearly linked to Ganhwa Seon began with Jinul's *Ganhwa gyeoruiron*, HBJ 4. 733a17. From that time on it was used by Taego and Naong and then through to Seosan, and it continued to be an unbroken fixture of Korean Seon.

573 See *Selections from Goryeo Seon recorded sayings*, Naong, note 93.

574 See notes 500 and 501 in this book.

575 See notes 484 of this book.

576 See note 488 of this book.

577 See *Seonga gwigam*, "The Linji House Style." note 487

578 This style of establishing times for enlightenment appears in the *Chanyao* of Gaofeng Yuanmiao, XZJ 122.710a16–17. "Truly this can be like employing labor; it may be three days or five days or seven days. If it is not penetrated (after this time), then today, I, Xifeng, have committed a great untruth and will forever fall into the hell where your tongue is ripped out and scarified."

Currently the crowd of ignoramuses (lacquered pails) regard keeping the shortcut expedient means indicated by the patriarchal teachers to be a real Dharma, and they point it out to people. Therefore they blind the eyes of not a few people, and this is something you must be aware of.[579]

叅意者, 未得活句中省發, 依教語, 却將心意識商量, 忽然開解者.

Those who investigate the meanings[580] do not get awakening from the live sentence, and they rely on the words of the Doctrine, and they also use the mind-consciousness to discuss it, (thinking) that suddenly they will understand.

活句者, 心意識不及處, 本心王活也, 比走獸; 死句者, 心意識及處, 本心王死也, 比走狗.

The live sentence is where mind-consciousness does not extend, is the activity of the original mind-king, and is compared to a running beast; the dead sentence is where mind- consciousness extends, is the death of the original mind-king, and is compared to a running dog.[581]

禪教起於一念中. 心意識及處, 卽屬思量者, 教也; 心意識未及處, 卽屬叅究者, 禪也.

Seon and Doctrine occur in a thought-moment. Where mind-consciousness extends pertains to cognition, which is Doctrine. Where mind-consciousness does not extend pertains to investigation, which is Seon.

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579 See note 570.

580 Meaning to investigate the literal meaning of the *hwadu* presented to them. "The investigation of the meaning is the dead sentences of the gates of Rounded and Sudden." *Seonga gwigam* 12.

581 A beast or a lion bites the person who throws a clod at them, which is a metaphor for a live sentence; a dog chases after the clod, a metaphor for the dead sentence. See *Seon-gyoseok*, Epilogue, note 860.

祖師所示, 皆是一句中, 八萬四千法門, 元自具足. 故隨緣不變, 性相體用, 頓悟漸修, 全收全揀, 圓融行布, 自在無碍, 元是一時, 無前後者, 禪也. 諸佛開示, 頓悟漸修, 隨緣不變, 性相體用, 全收全揀, 圓融行布, 事事無碍法門, 雖有具足, 有修有證, 階級次第先後者, 教也.

What the patriarchal teachers indicated is all in a single sentence,[582] and the 84,000 Dharma messages originally are complete within it. Therefore Seon is according with conditions and not changing,[583] nature and attributes, substance and function, sudden enlightenment and gradual cultivation, complete inclusion and complete selection,[584] perfect mergence and practice of unfolding[585] (operating) freely and without hindrance, and originally simultaneous and without sequence. Doctrine is what the buddhas showed and indicated sudden enlightenment and gradual cultivation, according with conditions and not changing, nature and attributes, substance and function,

582 Meaning the *hwadu* is a live sentence.

583 This indicates the two aspects of True Thusness (*bhūtatathatā*) spoken of in the *Dasheng Qixinlun* (Awakening of Mahāyāna Faith). As the basis of all dharmas, True Thusness transcends rising and ceasing, is constantly present, and so is called not changing; but also True Thusness, while it possesses the substance of such not changing, is moved according to the causation of purity and pollution, and reveals the array of phenomena, so it is called according with conditions. "True Thusness has two meanings; the meaning of not changing, and the meaning of according with conditions." *Dasheng Qixinlun yiji*, T 1846.44.255c20–21.

584 Complete inclusion is to contain all without any discrimination. Complete selection means to sort out and discriminate everything. These are the words of Guifeng Zongmi; see *Yuanjuejing lueshu*, T 1795.39.577b10. See also *Jinshizi zhang yunjianleijie,* T 1880.45.665a17 and *Zongjinglu* 11, T 2016.48.475b2.

585 Perfect mergence is the generalization and subsuming without discrimination of individual dharmas; the practice of unfolding means the unfolding of individual dharmas with discrimination as it is. In Huayan doctrine these two kinds are taken to be in a structure that relates without entanglements. "The practice of unfolding is the provision of the attributes of the doctrine; perfect mergence is the virtuous functioning of the principle-nature. Because the attributes are the attributes of the nature, the practice of unfolding does not hinder perfect mergence. Because perfect mergence does not hinder the practice of unfolding, then one is limitless; because the practice of unfolding does not hinder perfect mergence, then the limitless are one." *Da Huayanjing luece* 1, T 1737.36.706a4–7.

complete inclusion and complete selection, perfect mergence and the practice of unfolding, and the Dharma message of phenomena unhindered; and although these teachings were complete, doctrine also has cultivation and realization, and the stages and steps of earlier and later.

禪燈, 點迦葉之心, 諸祖相傳其本, 標擧其名, 嘿示其體. 正脉相承, 直傳宗源也.

The lamp of Seon lit the mind of Kāśyapa,[586] and the patriarchs transmit (this event) as the origin, extol its fame, and silently indicate its substance. The correct veins (of transmission) are inherited and directly transmit the source of the lineage.

敎海, 瀉阿難之口, 諸佛相傳其末, 示以法義因果, 信解修證,此萬代依憑, 正承流派也.

The ocean of Doctrine spewed forth from Ānanda's mouth,[587] and the buddhas transmit the incidentals of this, indicating it through Dharma, meaning, cause and result, (to inculcate) faith, understanding, cultivation, and realization. This is the support of the myriad generations[588] and is the proper continuance of the various streams (of Buddhism).

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586 This is based on the idea that the Buddha transmitted the mind on three occasions to Kāśyapa: sharing half a seat, lifting the flower, and showing his feet outside of the coffin; see *Seon-gyoseok*, note 767. The wording here is that of Cheonchaek in *Seonmun bojangnok*, preface, XZJ 113.985a2.

587 After the Buddha's passing, the Venerable Ānanda collected the first sūtra piṭaka. These words are based on that fact. The words here are those of Cheonchaek's preface to *Seonmun bojangnok*, XZJ 113.985a3, which are based on the forty-fascicle *Daban niepanjing* (Nirvana Sutra) text: "Since you started serving me, you have retained what I have preached, the twelve-part sutras. Once you heard it you did not ask about it again. This was just like pouring water from one bottle into another." T 374. 12.601c3–4.

588 This follows the words of Guifeng Zongmi: "The Buddha's teachings are a support of myriad generations, and the principle of that support should be indicated in detail; the (Chan) master's instructions provide deliverance at the moment, its intention causing a profound comprehension. Because this profound comprehension must reside in forgetting words, you do not retain its

自性中般若, 常常提起祖師活句, 盡力叅究, 以豁然大悟爲入門, 一切見聞覺知, 心地不昧.

The prajñā within your own nature constantly raises the live sentence of the patriarchal teachers, and you (should) investigate with all your strength, so if you take wide-open great enlightenment to be the entrance, all seeing, knowing, being aware and knowing will not obscure the mind-ground.

修相門般若, 不知妄本空, 心本寂, 眞妄別執, 能所相治, 修習方便, 爲入門, 一切功用所作, 心生分別. 返照自己面目, 不慕諸聖解脫者, 禪家之眼也; 不說他人是非, 常省自己過患者, 禪家之足也. 故達摩云, "悟佛心宗, 等無差誤, 解行相應, 名之曰祖."

The prajñā of the gate of cultivation of attributes does not know that falsity (false thoughts) is originally empty or that the mind is originally calm. It grasps true and false as separate, (takes) the actor and object of action to be mutually controlling, and the cultivation and practice of expedient means to be the entrance, (so) all merits made by functioning produce discrimination in the mind. Reflecting back on your face and not yearning for the salvation of the saints,[589] is the eye (of appreciation) of the Seon group. Not speaking of the rights and wrongs of other people, always reflecting on your own faults and errors, are the feet of the Seon group. Therefore Bodhidharma said,

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traces (vestiges) at a word (as soon as one speaks). The traces being eliminated from the ground of intention, the principle is then manifested in the mind-source, which is the faith in understanding, cultivation, and realization (of that principle), but it is naturally perfected without any action, and even though you do not study the sutras, vinaya, and commentaries, yet you naturally comprehend them profoundly. Therefore, if you have a question about the cultivation of the Way, then I reply with 'There is no cultivation'; if you seek (the means of release), then I counter with asking, 'Who is binding you?'; if you ask about the path of becoming Buddha, then I will say, 'Originally there is no ordinary person.' " *Chanyuan zhuquanji duxu* 1, T2015.48.399c24–25 and 400a2–6; Kamata Shigeo, *Zengen shosenshū tojo: Zen no goroku* 9 (Tokyo: Chikumashobō, 1971), pp. 34–35.

589 "Not yearning for the salvation of the saints" are words of Shitou Xiqian in the "Biography of Qingyuan Xingsi" in *Jingde chuandenglu* 5, T2076.51.240b23.

"To be enlightened to the theme of the Buddha-mind[590] and to be balanced, (being) without differences and mistakes, with understanding and practice in correspondence, is called being a patriarch." [591]

參禪門 (The Seon Gate of Investigation)

若欲脫生死, 須叅祖師禪.

If you want to escape life-and-death, you should investigate Patriarchal Teacher Seon.

祖師禪者, 狗子無佛性話也. 一千七百則公案中, 第一公案也. 天下衲僧, 盡叅無字話. 昔有僧問趙州, "狗子還有佛性也無?" 州云, "無."

Note: Patriarchal Teacher Seon is the story (*hwadu*) of the dog has no Buddha-nature. It is the first *gong-an* of the 1,700 cases.[592] The Seon monks of the world all investigate the *hwadu* of the character *mu*. In the past a

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590 Based on the words of the *Laṅkāvatāra sūtra* that "the words of the Buddha are the core of the mind," establishing the tenets of not establishing letters, not basing yourself on the sutras, and directly transmitting the mind-seal of the Buddha is called the lineage of the Buddha-mind. This is related to the fact that in addition to the mind-seal, Bodhidharma also transmitted the four-fascicle *Laṅkāvatāra sūtra* to Huike. "Bodhidharma came from the west, from the start did not establish letters, but gave the *Laṅkāvatāra* to the East (China) in order to seal the transmission of the Buddha-mind lineage." *Zhu Dasheng Lengqiejing* 1, T1791.39.433b29-c1.

591 "If externally you rest conditions and internally your mind is without panting and the mind (is) like a wall, then you can enter the Way. To clarify the core of the Buddha-mind, to be equal and without differences and mistakes, and with understanding and practice in correspondence, is named being a patriarch." *Erzhongru*, T2009.48.370a25–27.

592 The representative history text of Chan, the *Jingde chuandenglu*, has records of 1,701 people over fifty-two generations from the seven buddhas of the past to the disciples of Fayan Wenyi. Based on this it is said there are 1,700 *gongan*. See preface to *Jingde chuandenglu*, T2076.51.196c3.

monk asked Zhaozhou, "Does a dog have a Buddha-nature?" Zhaozhou said, "It does not (*mu*)."

一切含靈, 皆有佛性, 趙州因甚道無? 意作麼生? 此無字, 念念相連, 行住坐臥, 相對目前. 如一團火, 近之則燎却面門. 故無佛法知解所着之處, 百不知百不會, 識情思想不到. 不可以無心求; 不可以有心得; 不可以語言造; 不可以寂默通,擬議得麼? 沒理路, 沒心路, 沒語路, 沒滋味, 沒巴鼻, 無摸底工.

All of that which has sentience possesses the Buddha-nature, so why did Zhaozhou say "it does not"?[593] What was his intention? The character *mu* is kept as an object before your eyes in connected thought-moment after thought-moment, whether you are walking, standing, sitting, or lying down. It is like a ball of fire; if you are close to it you will scorch your face.[594] Therefore, where there is no knowledge and understanding applied to the Buddha-dharma, there is absolutely no knowing and absolutely no understanding (of it),[595] and cognition and thought do not reach it. You cannot seek it through no mind, and you cannot attain it through having mind; you cannot create it through language, and you cannot comprehend it through silence,[596] so can you seek it? This is a non-searchable technique that has no path of reason, has no path of mentation, has no path of language, has no taste, and has no clues.

這一念子, 爆地一破, 方了得生死. 情識未破, 則心火熠熠地, 正當伊麼時, 但以所疑底話頭提撕. 千疑萬疑, 只是一疑, 左來也不是; 右來也不是.

This single thought[597] will explosively smash through once, and then you

593 Quoted from Jinul's *Gye chosim hag-in mun*, T 2019B.48.1005a12.

594 *Seon-gyoseok*, note 801.

595 *Selections from Goryeo Seon Recorded Sayings*, Taego, note 220.

596 Words of Dahui Zonggao, see *Selections from Goryeo Seon Recorded Sayings*, Jin-gak, note 377.

597 Meaning the *hwadu* that forms the ball of doubt. Because you must not have any thought other

can clearly understand life-and-death. If the emotional consciousness is not smashed, then the fire of the mind burns bright. At exactly such a time, simply stimulate the hwadu you are doubting. No matter how many doubts you have, there is only one doubt, so if it comes left it will not do, if it comes right it also will not do.[598]

大抵學者, 須叅活句, 莫叅死句. 活句下薦得, 堪與佛祖爲師; 死句下薦得, 自救不了. 活句者, 徑截門也. 沒心路, 沒語路,無摸故也. 死句者, 圓頓門也, 有理路, 有心路, 有聞解思想故也.

Generally students should investigate the live sentence and must not investigate the dead sentence. If you understand through the live sentence, you are fit to be a teacher of buddhas and patriarchs; if you understand through the dead sentence, you cannot save yourself.[599] The live sentence is the gate of the shortcut that has no path of mentation and no path of language, because it has nothing to seek after. The dead sentence is the gate of the Rounded and Sudden that has the path of reason and the path of

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than that of the *hwadu* you are holding, it is called a single thought. "If you wish to understand the shortcut, you must gain this single thought and explosively smash through it once, and then you can clearly understand life-and-death; that is named entry by enlightenment. However, you really cannot preserve the mind and wait for a breakthrough. If you preserve the mind in the breakthrough, then there will be no breakthrough for lengthy eons of time. Simply take the mind of false thought and misunderstanding, the mind of mentation and discrimination, the mind that loves life and hates death, the mind that understands via knowledgeable views, the mind that delights in calm and detests trouble, and at once put them down, and where you have put them down, look at that *hwadu*." *Dahuishu*, "Reply to Fu of the Palace Secretariat," T 1998.47.921c2–7. Cf. Araki, *Daiesho*, pp. 50–51.

598 That is, it will not do to understand in this way or that. "Seeing the moon, stop looking at the finger, and when you have returned home, stop asking of the itinerary. If the emotional consciousness (thought) is not smashed, then the flame of the mind burns bright. At exactly such a time, just stimulate the *hwadu* that you are doubting. If (the *hwadu*) is like a monk asked Zhaozhou, 'Does a dog have a Buddha-nature?' and Zhaozhou answered, 'It does not,' only stimulate it and raise it to awareness, and if it comes left that will not do, and if it comes right that also will not do." *Dahuishu*, "Reply to Drafter Zhang," T 1998.47.941b8–12. Cf. Araki, *Daiesho*, pp. 225–226.

599 See *Seonga gwigam* 12, note 123.

mentation, because it has understanding by having a thought.[600]

念佛門 (The Gate of Mindfulness of Buddha)[601]

念佛者, 在口曰誦, 在心曰念. 徒誦失念, 於道無益. 南無阿彌陀佛六字, 定出輪廻之捷徑也. 心則緣佛境界, 憶持不忘, 口則稱佛名號, 分明不亂, 如是心口相應, 名曰念佛.

Mindfulness of Buddha (*yeombul*) in the mouth is called chanting and in the mind is called mindfulness. If you only chant and fail to be mindful,[602]that is of no benefit to (your progress) on the Way. The six characters *na-mu*[603] *A-mi-ta bul* (*namo amitābha*) are definitely a shortcut to leaving the cycle of reincarnation. The mind then conditions (takes as an object) the realm of the Buddha, and remembers it and does not forget. The mouth then calls out the Buddha's name and title, distinctly and not confused. If like this the mind and mouth correspond, that is called mindfulness of Buddha.

梵語阿彌陀佛, 此云無量壽佛, 亦云無量光. 十方三世諸佛第一號. 因名法藏比丘,

600 *Seonga gwigam* 12.

601 This is a line excerpted from the original text of *Seonga gwigam* 52 and Seosan's evaluation of it. See notes to *Seonga gwigam* 52.

602 When being mindful of Buddha, you must chant the name of the Buddha ceaselessly. This point is shared with the method of investigation of *hwadu*. If the object of mindfulness is a function of the mind that does not forget and clearly remembers, then the failure to be mindful indicates the function of the mind that cannot clearly remember all the good dharmas and the realm that is set up as the object. In the doctrinal aspect, this is also seen as one of the twenty accords with frustration and as one of the hundred dharmas of consciousness-only.

603 The original has omitted the characters *nam-mu*.

對世自在王佛前, 發四十八願云, "我佛時. 十方無央數世界諸天人民, 以至蜎飛蠕動之流, 念我名十聲者, 必生我刹中. 不得是願,終不成佛." 云云.

Note: The Sanskrit Amitābha Buddha in our language is the Buddha of limitless life, and also limitless light,[604] which is the first title of the buddhas of all directions and the three periods (all time). At the causal (stage) he was named Dharma-store bhikṣu,[605] and in front of the Buddha King Freedom in the World (Lokeśvarāja) he made forty-eight vows, saying, "When I am a buddha, the gods and humans, and even the flying and crawling insects of all directions and numberless worlds, if they are mindful of/chant my name ten times, they will be sure to be born into my land. If I cannot make good this vow, then in the end I will not become a buddha."[606]

先聖云, "唱佛一聲, 天魔喪膽, 名除鬼簿, 蓮出金池." 又懺法云, "自力他力, 一遲一速."

A previous saint said, "If you chant Buddha once then the Heavenly *Māra* will lose courage,[607] your name will be removed from the demonic register, and the lotus will emerge from the golden pond." Also the *Rite of Confession* says, "Self-power and other-power are slow and rapid respectively."[608]

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604 Translation of *amita-prabha*. "The buddha of limitless life has the most venerated and awesome light, and the light of other buddhas cannot match it….For this reason the Buddha of limitless life is titled the Buddha of limitless light, the Buddha of boundless light, the Buddha of unhindered light." *Wuliangshou jing*, T 360.12.270a23-b1.

605 Beopjang; S. Dharmākara; Amitābha in a former life.

606 Paraphrase of *Da Amituo jing*, T360.12.328b.

607 *Nanmyeong Cheon Hwasang song Jeungdoga sasil*, a commentary on the *Zhengdaoge*, attributes this to the *Baoxingjing* about a *māra* king who shook myriads of worlds every time he placed his hands on them. But the Buddha entered samādhi and the *māra* "lost courage and fled in fear." HBJ 6.134c.

608 Possibly from *Linian mituo daozhang chanfa* (Method of Confession at the Bodhi-site for Worshipping and Being Mindful of Amitābha), XZJ 128.174b-175a; probably a summary. According to the evaluation section of *Seonga gwigam*, the following are the omitted sentences. "Those who wish to pass over the ocean (of suffering) and who plant trees to make their boat will

三種淨觀 (Three Kinds of Contemplation of Purity)[609]

阿彌陀佛眞金色, 七寶池中大蓮花上坐, 身長丈六, 兩眉中間向上有白毫右旋轉, 以停心注想於白毫. 觀世音菩薩, 立左邊而身紫金色, 手執白蓮花, 其天冠中, 有立化佛. 大勢至菩薩,立右邊而身紫金色, 其天冠中, 有一寶甁. 念佛有四種. 一口誦, 二思像, 三觀想,四實相. 根有利鈍, 隨機得入.

Amitābha Buddha's body is a true golden color and sits on a great lotus flower in a pond of seven jewels. His body is sixteen feet high,[610] and there is

be slow; this is compared to self-power. Those who borrow a boat to cross the ocean will be rapid; this is compared to the power of the Buddha." Again, the *Nianfojingben,* T 1966.47.122c16–20, by Daojing and Shandao says, "(The difference between) self-power and other-power is just like an ant attached to the wings of a crow, and as a consequence it brings the ant to Mt. Sumeru, and climbing so high it experienced happiness. An ordinary person who is mindful of the Buddha is also like this; riding on the power of the Buddha's vow, the person is rapidly born into the Western (Pure) Land, and experiences extreme happiness, just like the ant who rode on the power of the wings of the crow to ascend a mountain. This is other-power. The other gates/methods for cultivating the Way are just like the ant using its own power to ascend a mountain; the ant cannot arrive there. This then is self-power."

609 The entirety of the content of the text is based on the teachings of *Guan wuliangshoufo jing*. "The Amitābha Buddha's divine powers operated as he wished, and he manifested himself freely in the countries of all directions, sometimes manifesting a huge body that fills the sky, or sometimes manifesting a small body of sixteen feet (standing) and eight feet (sitting). The manifested bodies' form are all of a true golden color. The *nirmāṇa* (transformation) buddha in a perfect light and the jeweled lotus flower are as spoken of above. The bodhisattvas Avalokiteśvara (K. Gwaneum, C. Guanyin) and Mahāsthāmaprāpta have the same body everywhere; it's just that sentient beings contemplate the attributes of the head and know that this is Avalokiteśvara and that this is Mahāsthāmaprāpta. These two bodhisattvas assist Amitābha Buddha and universally convert all (beings)." T 365.12.344c1–6.

610 The Buddha's height is usually said to have been sixteen feet. "A person saw the Buddha's body to be sixteen feet, but some see it as one league or ten leagues, or trillions (of leagues) or even limitless and boundless, filling empty space. Such things are named the secret of the body." *Dazhidulun* 10, T 1509.25.127c14–16.

a white hair[611] between his eyebrows that points upwards and curls round to the right; it halts mentation by concentrating thought[612] on the white hair. The bodhisattva Avalokiteśvara stands on his left, with a body of a purplish golden color, her hands holding a white lotus flower, and in the deva crown there is a standing *nirmāṇa* buddha.[613] The bodhisattva Mahāsthāma(prāpta) stands on the right, with a body of a purplish golden color, and in the deva crown there is a jeweled bottle.[614] There are four kinds of mindfulness of Buddha. One is oral chanting, the second is thinking of the image, the third is the contemplation of the visualized form,[615] the fourth is the real attributes.[616] There are sharp and dull in faculties, and you gain entry (to these) according to your abilities.

阿彌陀佛在何方? 着得心頭切莫忘. 念到念窮無念處, 六門常放紫金光.

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611 S. *ūrṇā, ūrṇa, or ūruṇa*. This means a white hair that grows between the eyebrows only of a buddha or bodhisattva. It is one of the thirty-two marks of a buddha. It is crystalline white, thin, and soft, and turns upwards and to the right. It emits an endlessly spreading light, and that light is called the light of the white hair. "At that time, the Tathāgata emitted a light from a white hair between his eyebrows, which illuminated 18,000 Buddha-lands in the east, permeating everywhere." *Fahuajing* (*Lotus Sutra*), "Introductory Chapter," T262.9.4a18–19; cf. Leon Hurvitz, trans., *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976), p. 14.

612 A quote from *Longshu zengguang jingtu wen* 4, T1970.47.264b23-b27. "Halt mentation" indicates the state of entering samādhi, to be calm, the mind not being distracted.

613 See *Guan wuliangshoufo jing*, T365.12.343c18.

614 The subject of the jeweled bottle here is different from that of *Guan wuliangshoufo jing*. In this sutra there is no mention of a jeweled bottle in the deva crown; rather the description is of a jeweled bottle above a fleshy protruberance in the shape of a lotus that is on the top of the head. *See Guan wuliangshoufo jing*, T365.12.344a29.

615 The original has "attribute" 相, but this is amended to 想 here following *Huayanjing xingyuan pin biexing shuchao*, XZJ 7.914a12.

616 This is talking of the four kinds of mindfulness of Buddha according to the classification by Guifeng Zongmi. These are calling-on-the-name mindfulness, contemplating-the-image mindfulness, contemplating-the-thought mindfulness, and real-attribute mindfulness. See *Huayanjing xingyuan pin biexing shuchao*, XZJ 7.914a11.

Where is Amitābha Buddha?[617]
Hold on to this thought and do not forget.
And if the mindfulness reaches the exhaustion of thought where there is no thought,
The six gates[618] always emit a purplish golden light.[619]

自性彌陀何處在? 時時念念不須忘. 驀然一日如忘憶, 物物頭頭不覆藏.

Where is the Amitābha of your own nature?[620]
At all times and in every thought-moment, you should not forget (this question).
If suddenly one day you come to forget these memories (of false thoughts),[621]

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617 This a "hymn encouraging mindfulness" by Naong. See "Letter in Reply to Mrs. Ju" in *Naong eorok*, HBJ 6.728a9, see also *Selections from Goryeo Seon Recorded Sayings*, Naong, "Letter in Reply to an Older Sister."

618 The six gates are the six senses (eye, ear, nose, tongue, body, and mind).

619 "Each of you has an invaluable jewel, which emits a light from the gate of your eyes. It illuminates mountains and rivers and the great earth. Your gate of the ears emits a light, and receives and selects all good and bad sounds (news). The six gates constantly emit light day and night, which is called the samādhi of emitting light." *Jingde chuandenglu*, "Biography of Da'an," T 2076.51. 267c11–13.

620 Another hymn by Naong. See *Naong Hwasang gasong*, HBJ 6.743a9. It is a hymn that shows examples of the Seon of Mindfulness of Buddha (*yeombulseon*), which applies the mindfulness of Buddha to the study of *hwadu*, or of the thought of the unity of Seon and Pure Land. The original aware nature of enlightenment that each person possesses is the basis for the thought of the Amitābha of your own nature that is called Amitābha Buddha, and the method of practice of that is the joining of the study of *hwadu* with mindfulness of Buddha. See *Selections from Goryeo Seon Recorded Sayings*, Taego, note 236.

621 "The forgetting of all false thoughts" means the realm reached wherein you cannot seek for anything further about this doubt (question). This is not being able to seek at all for Amitābha Buddha, meaning it is just like the condition in which all things are forgotten. This is in the same vein as the third verse of the above hymn: "If the mindfulness reaches the exhaustion of thought where there is no thought."

By everything and at every point (Amitābha) will not be covered up.

右自性彌陀頌, 此思像念佛也. 利根上智, 不涉口誦, 行住坐臥, 語默動靜, 喜怒哀樂中, 思而念之而已; 鈍根劣機, 反此耳.

Note: The above is a hymn of the Amitābha of your own nature. This is (about) the mindfulness of Buddha that thinks about the image. Those of sharp faculties and superior wisdom are not involved with oral chanting; but while walking, standing, sitting, and lying down; or while speaking, being silent, moving, and being calm; while being happy, angry, sad, and delighted, they think of or are mindful (of Buddha) only. Those of dull faculties and inferior abilities oppose this.

禪頌 (Seon Hymns)[622]

無量行門中 叅禪爲第一
千千萬萬生 直坐如來室

Of the gates of limitless practices
The investigation Seon is number one.
Over thousands and millions of lives,
Just sit in the Tathāgata's room.[623]

622 There are nine hymns underneath this heading revealing the gist of investigation Seon.

623 Although the Tathāgata's room appears in various sutras, here it means the "room of investigation Seon," a place where followers of the Buddhist path practice. "The Tathāgata's room is the mind of great compassion (for) all sentient beings." *Fahuajing* (Lotus Sutra) 4, T 262.9.31c25. Cf. Hurvitz, *Lotus*, p. 180. "To universally enter the Tathāgata's room, you should practice the Way like this." Eighty-fascicle *Huayanjing* 77, T 279.10.427a11. "After your life has ended, if you are born in another land, then at the moment you are born, you will gain a thought like this: 'I have already entered the Tathāgata's room and am living in the city of no fear.'" *Da baojijing* 20, T 310.11.107b12–14.

欲識這箇事 須叅祖師關
發信如大海 立志卓如山
日用四威儀 盡力起疑團
冷談沒滋味 話頭獨單單
識沉心路絶 丈夫骨應寒

If you wish to know this matter,
You must investigate the barriers of the patriarchal teachers.[624]
Initiate faith that is as vast as an ocean,
And establish an ambition as lofty as a mountain,
And in daily functions and four departments,
Use all your strength to produce a ball of doubt.[625]
Insipid and tasteless,
The hwadu is alone and solitary,[626]
The *vijñānas* submerged and the path of the mind eliminated,[627]

624 Expresses the standpoint on which Ganhwa Seon is based. This line is an application of the evaluation of case 1 of *Wumenguan*, T 2005.48.292c22, and is linked to line nine: "In investigation Seon you must penetrate the barriers of the patriarchal teachers, and if you are marvelously enlightened you need to eliminate the path of the mind exhaustively."

625 "Ball of doubt." The gist is that the ball of doubt is making a doubt solely about all things internally and externally, producing a doubt of the whole body and mind concerning the *hwadu*. This is one of the core methods of Ganhwa Seon. Therefore, all things are unified and made into a ball of doubt of the *hwadu*, and so it is called a "ball of doubt." "In this way, when you walk, there is only this ball of doubt; sitting, there is only this ball of doubt; when wearing clothes and eating, there is only this ball of doubt; shitting and pissing, there is only this ball of doubt; even seeing, hearing, feeling, and knowing, all is this ball of doubt." Gaofeng Yuanmiao, *Chanyao*, "Instructions to the Assembly" 2, XZJ 122.706a18-b3.

626 When you cannot feel any taste in the *hwadu*, this is a decisive moment in breaking through the *hwadu*. "Simply look at the *huatou*, look back and forth, and when you feel that there are no clues, and no taste, and when thought is stifled, it is best to apply your strength and absolutely avoid pursuing anything else. It is just this state of being stifled that is where you become buddha and become a patriarch, and is where the tongues of the people of the world are cut out (suppressed 坐断 = 挫断). You must not be negligent, you must not be negligent." *Dahuishu*, "Reply to Assistant Director of the Imperial Clan Zeng," T 1998.47.934b3–6. Cf. Araki, *Daiesho*, p. 162.

627 This speaks of the states where the *hwadu* has no taste and "the path of the mind" that gropes via

The bones of the hero are pierced by the cold.

不疑自疑時 當人得力處
到這箇田地 可滅生死炬
若不從斯語 驢年始得去

Not (trying to doubt), when you doubt by yourself,
That is where that person obtains strength.[628]
Reaching this field
You can extinguish the torch of birth-and-death.
If you do not follow these words,
Then you must wait donkey's years.[629]

歷歷提公案 莫浮亦莫沉
虛明如水月 緩急若調琴
病者求醫志 嬰兒憶母心
做功親切處 紅日上東岑

discrimination is totally cut off. See *Seon-gyogyeol*, note 879.

628 This means the condition that gives rise to doubt about the *hwadu* naturally even though your practice is matured and you do not try to doubt or struggle with the *hwadu*. Because you think that you are using sufficient strength in holding to the *hwadu*, you may even not struggle with it. As his words are under the influence of Gaofeng Yuanmiao, they are seen in the writings also of Seon master Naong. "Doubting coming and going, if your doubt arrives at a state of insufficient strength, this is where you gain strength, and even though you do not doubt, you will naturally doubt, and if you do not take up (the *hwadu*), you will naturally take it up." *Chanyao*, "Instructions to the Assembly" 2, XZJ 122.706b3–4. "If suddenly you do not take it up, it will be taken up naturally; if you do not doubt, you will naturally doubt; walking you do not know you are walking, sitting you do not know you are sitting, and only having the feeling of investigation, it stands alone and distant, distinctive and bright. This is named the state of cutting off frustrations; it is also called the state where the self is lost." *Changuan cejin*, "Instructions to the Assembly by Reverend Puyan Duan'an of Dasheng Mountain," T2024.48.1103b25–28, cf. Fujiyoshi Jikai, *Zenkan sakushin*: *Zen no goroku* 19 (Tokyo: Chikumashobō, 1970), p. 120; *Naong eorok*, HBJ 6.726a13–15.

629 A very long time. The person who must "wait donkey's years" is forever unable to be enlightened.

Distinctively take up the *gong-an*,
Do not be elated or depressed.[630]
Be empty and bright like a moon (reflected) in water,
The tension should be like a tuned lute.[631]
Be like an ill person with the intention of finding a doctor,
Or a baby remembering its mother.[632]
Where your study is performed carefully,
The red sun rises above the eastern peaks.

活句留心客 何人作得雙
報緣還謝日 閻老自歸降

The guest who has rested his mind on the live sentence!
Who can become a match for you?
On the day you depart (die) with the repayment of conditions,[633]
Even Old Yama (king of death) surrenders to it (death).

要免三途海 須叅祖師禪
光陰眞可惜 愼勿等閑眠

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630 This indicates two illnesses called elation and depression. Elation is like the mind of attachment that attaches various discriminations while holding the *hwadu*; depression is like forgetting your thoughts or the neutrality that only empties the mind and neglects the *hwadu*. See *Dahui yulu* 17, T 1998.47.884c18–21.

631 See *Seonga gwigam* 18. It is also based on the following words offered as the gist of practice in *Za Ahanjing* 9, T 99.2.62c15–19: "The World Honored One again asked Śroṇakoṭīviṁśa, 'What is good tuning of a lute's strings? Is it only after it is not too taut and not too loose that it produces a marvelously elegant sound?' He replied, 'It is so, World Honored One.' The Buddha told Śroṇakoṭīviṁśa, 'If your zeal is too taut, that increases discontent and regret; if your zeal is too loose, that makes you relaxed and lazy. For this reason, you should practice with an equanimity and receptivity. Do not be attached, do not be unrestrained, do not grasp attributes.'"

632 See *Chamseonmun*.

633 The conditions that determine the length of your life. The life span you enjoy in your lifetime as a result of the repayment of conditions (karma) you have accumulated.

If you do not wish to fall into the sea of the three paths,[634]
You must investigate the Seon of the patriarchal teachers.
Time is truly not to be wasted;
Take heed and do not negligently sleep.

做功先發憤 爲法更亡軀
活句疑團破 方名大丈夫

When studying you must first show determination,[635]
And for the Dharma you must further abandon your body.
When the live sentence breaks through the ball of doubt,
Then you are called a great hero.

趙州關捩子 衲僧如打開
天下老和尙 鼻孔穿却來

The bolt of Zhaozhou's barrier,[636]
If a Seon monk can open it,
The elder reverends of the empire,
Will be led by halters in their noses.[637]

634 The three evil paths of rebirth. Of the six destinations of transmigration, those of hell, hungry ghosts, and beasts.

635 This is the same as one of the three key elements for investigation Seon, the great determination. See *Seonga gwigam* 14.

636 The barrier bolt. The core meaning established in *hwadu* such as that of the *mu* character so that there is no excuse of a key that opens it with "exist/have" or "not exist/not have"; it is like a firmly secured bolt.

637 If you smash through Zhaozhou's barrier gate only, you can smash through all the *hwadu* offered by excellent Seon masters. Just as when you thread a line through the nostrils of a cow, you can lead it around as you wish. It means you can freely apply their *hwadu* of original endowment; see *Biyanlu* 4, "Comments on the Hymn," and 26, "Evaluation of the Hymn," i.e. to lead and manage people. Cf. *Zengo*, p. 257a-b.

西來祖師意 栢樹立庭中
可笑南詢子 徒勞百十城

The intention of the patriarchal teacher coming from the west,[638]
The cypress tree standing in the courtyard.
Risible is he who went south inquiring,
Vainly laboring (to go round) 110 cities.[639]

念頌 (Hymns on Mindfulness)[640]

心想一金山 手回珠百八
返觀念者誰 非心亦非物

638 This refers to the *huatou* of Zhaozhou's "cypress tree in front of the courtyard." Because this *huatou* is offered as a reply concerning Bodhidharma's tenets, it is expressed in this way. "At the time a monk asked, 'What is the intention of the patriarchal teacher coming from the west?' The master said, 'The cypress tree in front of the courtyard.' A student said, 'Reverend, do not use a percept (object of perception) to instruct people with.' The master said, 'I do not use percepts to instruct people.' 'What is the intention of the patriarchal teacher coming from the west?' The master said, 'The cypress tree in front of the courtyard.'" *Zhaozhou yulu in Guzunsu yulu* 13, XZJ 118.307a17-b2.

639 Although the youth Sudhana went south and traveled through 110 cities and visited fifty-three excellent teachers in search of the Dharma, if you smash through the one *huatou* of Zhaozhou and achieve this aim, this means Sudhana labored in vain. Therefore it calls Sudhana the youth who went south to inquire. "This son of a senior (i.e., Sudhana) previously went to the City of Good Fortune and received the teachings of Mañjuśrī, and from there he turned and traveled south, seeking excellent teachers, and after passing through 110 excellent teachers, he came to my (Maitreya's) place." *Huayanjing* 78, "Entrance to the Dharma Realm" chapter, T 279.10.428c23–25.

640 Six hymns on mindfulness of Buddha. As the final hymn gives voice to the viewpoint that mindfulness of Buddha is investigation Seon, this is the ideological framework of these hymns. This Ganhwa Seon is the standpoint that the method of investigation is the application of mindfulness of Buddha in the joint practice of Seon and Pure Land. The gist of looking and keeping is to fill the mind ceaselessly with mindfulness of Buddha and the looking (*gan*) of *ganhwa* (looking at the *hwadu*).

The mind imagines a golden mountain,[641]
The hands turn over 108 beads (of a rosary).
If you look back at who it is who is mindful,[642]
It is not the mind nor is it a being.[643]

此頌思像念佛也.

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641 S. *suvarṇa-parvata;* a metaphor for the body of a buddha. "The color of his body is like a golden mountain, grave and sedate, very profound and marvelous." *Za Ahanjing* 23, T99.2.161b16.

642 The method of counter-questioning. "Who is the person who is being mindful of Buddha?" is found frequently in the Seon method of Patriarchal Teacher Seon. "Zhaozhou instructed the assembly, saying, 'You must not waste your time! Be mindful of Buddha, be mindful of Dharma.' A monk then asked, 'What is our own mindfulness?' The master said, 'Who is it that is mindful?' The student said, 'There is no companion.' The master scolded him, 'You ass!'" *Zhaozhou yulu* in *Guzunsu yulu* 13, XZJ 118.313b15–16. To look back at the person being mindful of Buddha in this way is a method of further adding doubt about the *hwadu*. This joint practice of Seon and Pure Land is a method of practice that unites these two kinds of practice. "Chant (the name) Buddha once, or three, five, or seven times, and silently counter-question, 'Where does this one sound of Buddha arise from?' Also ask, 'Who is it that chants/is mindful of Buddha?' If you have doubt, just doubt. If the state of questioning is not personal (in earnest), then the feeling of doubt also is not acute. (If so), again raise (the question of), 'Ultimately who is it that is being mindful of Buddha?' Even though it is a lesser questioning and lesser doubt than the previous question, carefully interrogate and carefully question just that, 'Who is it that is mindful of Buddha.'" *Changuan cejin*, "The Profound Gate of the Pure Land of Chan Master Zhizhe," T 2024.48.1102b19–22; cf. Fujiyoshi, *Zenkan sakushin*, p. 101. This method appears strongly in the Seon Dharma of Taego Bou and Naong Hyegeun. *Taego eorok*, HBJ 6.679c13. In "Dharma Talk on the Essential Points of Mindfulness of Buddha Sent to Layman Nag-am" he presents the method of doubting "Who is it that is mindful of Buddha?" based on the idea that your own nature is Amitābha Buddha, just as you investigate the *hwadu* ceaselessly, while being mindful of the Amitābha Buddha of your own nature. Also, Naong, in "Letter of Reply to An Older Sister," in *Selections from Goryeo Seon Recorded Sayings*, presents states such as facing silver mountains and iron walls having been mindful of Buddha, which overall show the aspects of the joining together of mindfulness of Buddha with *hwadu* investigation.

643 In *Taego eorok*, HBJ 6.679c11, based on the line from the sixty-fascicle *Huayanjing* 10: "The three - mind, Buddha, and sentient beings - have no differentiation" (T 278.9.465c29). This line has a similar theme and wording, making your own original nature as Amitābha the object of mindfulness of Buddha.

Note: This hymn is the mindfulness of Buddha of thinking of the image.[644]

合掌向西方 凝心念彌陀
平生夢想事 常在白蓮花

Put your palms together and face the west,
Fixing your mind on mindfulness of Mitābha.[645]
Your whole life dreaming of imaginary events,
You are always on the white lotus blossom.[646]

念佛纔開口 金池已種蓮
信心如不退 決定禮金仙

To be mindful of Buddha, just open your mouth.
In the golden pond[647] the lotus is already planted.
If you do not retreat from the mind of faith,
You will definitely bow to the Golden Immortal.[648]

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644 The eighth of the sixteen contemplations in the *Guan wuliangshoufo jing*. It belongs to the image imagination contemplation that contemplates the form of the body of Buddha; see *Guan wuliangshoufo jingyishu*, T 1752.37.243c9.

645 Mitā(bha), short for Amitābha.

646 White lotus flower; S. *puṇḍarika, kumuda*. A flower that blooms in the Western Pure Land. According to *Yiqiejing yinyi* 3, T2128.54.324b15, the flowers have a luster like snow or silver and are so bright as to blind you. They are saturated with an aroma. According to the text, most grow in the pond of Anavatapta and are not found in the human world.

647 A lotus pond adorned with gold. This is one of the items that usually adorn the Western Pure Land or Buddha land.

648 S. *maharṣi;* a word indicating the Buddha. A word similar to Great Immortal and the like. Śrāvakas, pratyekabuddhas, and bodhisattvas are called immortals, but the Buddha is the most awesome of the immortals, so he is called the Great Immortal or Golden Immortal. See *Boruoding lunshi* 10, T 1566.30.99b6.

凝心日沒謝娑婆 十六觀經聽釋迦
無限色聲清耳目 許多天地一彌陀

With a fixed mind at sunset, depart the Sahā world,
And in the sutra of sixteen contemplations[649] listen to the Śākya.
With limitless matter and sound, purify your eyes and ears;
There are many heavens and earths but only one Amitābha.

西方念佛法 決定超生死
心口若相應 往生如彈指
一念踏蓮花 誰道八千里
功成待命終 大聖來迎爾

The method of mindfulness of Buddha in the west
Will definitely (lead you) to transcend life-and-death.
If mind and mouth correspond,[650]
You will be reborn in the snap of the fingers.
Even though for a thought-moment you step on the lotus flower,
Who says it is eight thousand leagues away?[651]

649 This is another name for *Guan wuliangshoufo jing*. It is called this because sixteen methods of contemplation of imagined dharmas or visualizations form its core. These are the visualizations of the sun, water, land, jeweled trees, jeweled ponds, jeweled pavilions, flower thrones (on which Amitābha sits), images (of Amitābha), true bodies (of Amitābha), Avalokiteśvara, Mahāsthāmaprāpta, universality (a Pure Land), miscellaneous (various manifestations of Amitābha), the birth of superiors in the Pure Land, the birth of those of middling ability, and the birth of those of lesser ability.

650 Meaning the state of correspondence without conflict between calling on the name of Amitābha orally and the mindfulness that thinks unceasingly with the mind. See *Seonga gwigam*, "Gate on Mindfulness of Buddha," note 277.

651 The words "step on the lotus flower" mean to reach the Pure Land of Amitābha Buddha. The words "eight thousand leagues" follow the idea that there was a distance of 108,000 leagues between the Sahā (this world) and the Western Pure Land. "He also said, 'The Western Pure Land is 108,000 leagues from here.' It is also mistakenly thought that the four Indias (north, south, east, west) are the Western Land. The sutra says, "If you pass through a billion Buddha lands from this Western Land there is a world named Extreme Delight." How then could it be only 108,000 leagues?'" *Guan*

When merit is established and you are waiting the end of life,
The great saint (Amitābha) arrives to welcome you.[652]

叅禪卽念佛 念佛卽叅禪
本性離方便 昭昭寂寂然

Investigation Seon is mindfulness of Buddha,
Mindfulness of Buddha is investigation Seon.
The original nature leaves behind expedient means,
And is ever so bright and ever so calm.

敎家五十五位(The Fifty-Five Stations of the Doctrinal Schools)[653]

wuliangshoufo jing yishu, T 1752.37.284b29-c2. According to *Amituo guodu rendaojing*, T 362.12. 304b6–8, the bathing pool of Amitābha Buddha is 48,000 leagues long and wide, is ornamented with seven types of jewels, and is full of fragrant water; also, all kinds of flowers bloom there.

652 "When that practitioner was about to die, Amitābha Buddha, Avalokiteśvara, and Mahāsthāmaprāpta, together with their retinues, bearing golden lotus flowers, changed into five hundred *nirmāṇa* (*kāya*) buddhas and came to welcome that person." *Guan wuliangshou fo jing*, T 365.12.345a24–26.

653 These are the stages of dry insight, the ten faiths, the ten abodes, ten practices, ten dedications of merit, the four intensified efforts (*prayoga*), the stage of warmth, the peak stage, the stage of forbearance, the stage of number one in the world, and the ten levels, said to make up fifty-five stations. "In this way (you practice) layer upon layer of the singular and duplicated twelve (stations), and only then do you complete the marvelous enlightenment and perfect the peerless Way. These various stages are to be contemplated with the diamond (mind) to be like illusions that are in ten kinds of metaphors, and in *śamatha* use the Tathāgata's *vipaśyanā* (examination of the nature of the object) to cultivate purity and realization, gradually entering deeper. Like this, Ānanda, because all three increase progress, they can well perfectly achieve the fifty-five stations and the path of true bodhi." *Lengyanjing* 8, T 945.19.142c22–27.

五十五位者, 但息心除妄之後得果. 所以未滿位前, 若到一級,則得少爲足, 生知解法慢. 末後入大覺, 前之曆位, 悉是幻化, 無可用處. 故祖師云, 寧死不踐五十五位, 云云.

The fifty-five stations are simply the results obtained after resting the mind and removing falsities. Therefore, before completing the full (final) station (of buddhahood), if you reach level one, you will be satisfied with gaining a little and give rise to a pride in knowing and understanding the Dharma (completely). But in the end, if you enter great awareness (enlightenment), the former stations you passed through will all be illusions, and be useless states. Therefore a patriarchal teacher said, "I would rather die than walk through the fifty-five stations."[654]

教外別傳曲(Tune of the Separate Transmission outside of the Doctrine)

世尊拈花, 迦葉破顔, 乃至, 出於口而傳之於後, 曰, 達摩廓然無聖, 六祖善惡不思, 讓師車滯鞭牛, 思師廬陵米價, 馬祖吸盡西江, 石頭不會佛法, 雲門胡餠, 趙州喫茶, 投子沽油, 玄沙白紙, 雪峯輥毬, 華山打鼓, 神山鼓羅, 道悟作舞. 斯等先佛先祖, 同唱教外別傳之曲也.

The World Honored One lifted a flower and Kāśyapa broke into a smile,[655] and

654 Sudden enlightenment. It is not known whose words these are.

655 Stories representative of this idea include Kāśyapa breaking into a subtle smile, transmission from mind to mind, non-reliance on letters, and a separate transmission outside of the Doctrine. "The World Honored One (Buddha) in the assembly on Gṛdhrakūṭa Mountain picked up a flower and showed it to the assembly, but the assembly were all silent, and only Kāśyapa broke into a subtle smile. The World Honored One said, 'I have a treasure of the eye of the correct Dharma, the marvelous mind of nirvana, the attribute of reality that is without attribute, and the subtle and marvelous Dharma message. It does not rely on letters, is specially transmitted outside of the Doctrine, and I confer it on Mahākāśyapa.'" *Liandeng huiyao* 1, XZJ 136.440b18–441a2.

it even came forth from the mouth and was transmitted to later (generations). What they said was (as follows): Bodhidharma, "vastly alone and without anything saintly"[656]; the Sixth Patriarch, "not thinking of good or evil"[657]; Master (Huai)rang, "If the cart is bogged whip the ox"[658]; Master (Xing)si, "the

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656 "Alone" describes the state of great enlightenment in which all oppositions and accompanying companions disappear and there are no obstacles at all, and a vast expanse is opened up. "Without anything saintly" means that in such a realm there is nothing saintly. The highest truth transcends all discrimination, so this expresses the principle that there is no distinction between saintly and worldly, between saint and ordinary person. "Emperor (Wu of Liang) again asked, 'What is the primal meaning of saintly truth?' The master said, 'Vastly alone and without anything saintly.' " *Jingde chuandenglu*, "Biography of Bodhidharma," T2076.51.219a27–28. These are words uttered by Bodhidharma to smash Emperor Wu's attachment to seeing a division between saintly and worldly.

657 Originally the whole sentence was "Do not think of good, do not think of evil." Huineng, with the status of a postulant, received the imprimatur from the fifth patriarch, Hongren, and carrying the symbols of the patriarchal teacher from Bodhidharma, the robe and the bowl, crossed the Dayu Range. There he encountered Daoming, who had pursued him and wanted to take these objects. This was the *huatou* given by Huineng to Daoming. According to the Zongbao version of the *Platform Sutra* (T2008.48.349b14), at that time, although Daoming was about to pick up the bowl and robe Huineng had thrown down on a rock, he did not budge an inch, was awestruck, and said he had no desire for the bowl and robe and that he was not seeking them. Rather, he wanted to know the Dharma that Huineng had received from Hongren. Huineng saw through all the sequence of circumstances, and the appropriate question to put to Daoming was this *huatou*. It takes as its material the first evil mind that wanted to steal away the robe and bowl, and in that moment it was the most appropriate *huatou* with which to guide Daoming. "Do not think that (this later changed mind) is good, do not think that (the former mind) is bad. At just such a time, which is your (Senior Ming) original face?" The words "original face" that were used for the first time here; when this *gong-an* was applied in later times, it was usual for it to be presented linked indivisibly with "original face."

658 This refers to the well-known *huatou* of Nanyue polishing a brick. This began with the story of Nanyue Huairang (677–744) polishing a brick as a technique to make Mazu Daoyi (709–788) aware that his practice of sitting in meditation was biased. "There was the Chan Master Huairang of the Tang dynasty who built a hermitage on the old site of (Nanyue) Huisi's hermitage. A Reverend Daoyi had long been sitting in meditation alongside him, so Huairang occasionally polished a brick to rouse him. Daoyi said to Huairang, 'Why are you polishing a brick?' 'To make a mirror.' Daoyi said, 'How can you make a mirror from a brick?' Huairang said, 'Just as a brick cannot be made into a mirror, how can sitting in meditation achieve the Way?' Daoyi marveled at him, saying, 'Ultimately, what should I do?' Huairang said, 'It is like riding a cart; if the cart does not go, do you whip the cart or do you whip the ox?' Daoyi was decisively enlightened to the Way." *Nanyue Zongshengji*, "Fuyan

price of rice in Lüling"[659]; Mazu, "drink up all of West River"[660]; Shitou, "I do not understand Buddha-dharma"[661]; Yunmen, "barbarian cakes"[662]; Zhaozhou, "drink tea"[663]; Touzi, "deal in oil"[664]; Xuansha, "white paper"[665]; Xuefeng, "roll

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Chan Monastery," T 2097.51.1070c18–24. See *Mazu yulu*, XZJ 119.810a5–11.

659 Lüling is Lüling County in China, present-day Jiangxi Province, which is a famous area for production of good rice. Qingyuan Xingsi (d. 741) replied to a student asking about the great meaning of the Buddha-dharma with words asking about the price of rice, something related directly to daily life; it was a *huatou* uttered to have him remove distinctions and discriminations such as large or small, much or little, expensive and cheap, and the like. "A monk asked, 'What is the great meaning of the Buddha-dharma?' 'What is the price of Lüling rice?'" *Jingde chuandenglu* 5, "Biography of Qingyuan Xingsi," T 2076.51.240c3.

660 This is a *gong-an* with its material the dialogue between Mazu Daoyi and Layman Pang. Layman Pang asked about the independent person who is not bound to any existent at all, and Mazu said that he would tell him if he drank up all the water of West River in a gulp. This is a *huatou* that started from the dialogue that transmits the meaning that uses the method of retention把住 that completely removes any room for discrimination. "Layman (Pang) later went to Jiangxi, where he consulted Great Master Mazu. He asked, 'What person is it who is not a companion of any of the myriad dharmas?' Mazu said, 'I want you to drink up all the water of West River in a gulp and then I will tell you.' At these words the layman immediately understood its profound meaning." *Mazu guanglu*, XZJ 119.815b1–2.

661 "A student asked (Shitou Xiqian), 'What was the intention of the patriarchal teacher (Bodhidharma) coming from the west?' The master said, 'Ask the bare pillar.' 'I do not understand.' The master said, 'I also do not understand.' " *Liandeng huiyuan* 19, "Entry on Shitou Xiqian," XZJ 136.738a3–4.

662 "Barbarian"胡 is also written "congee"餬. "A monk asked Yunmen, 'What is the talk of transcending Buddha and transcending the patriarchs?' [He opened (his mouth). Over the parched earth there is unexpected thunder. Push.] Yunmen said, 'A congee cake!' [His tongue is stuck to the roof of his mouth. An error.]." *Biyanlu*, case 77, "Original Case," T2003.48.204b11–12. Thomas Cleary, *The Blue Cliff Record*, (Berkeley: Numata Center for Buddhist Translation and Research, 1998), p. 342.

663 Also, "Go drink tea." "The master (Zhaozhou Congshen) asked a new arrival, 'Have you ever been here?' 'I have.' The master said, 'Go drink tea.' Again he asked a monk (the same question), and the monk said, 'I have never been here.' The master said, 'Go drink tea.' Later the cloister chief asked, 'Why did you say to the one who had been here go drink tea, and to the one who had not been here also say, go drink tea?' The master called out to the cloister chief, who responded, 'Yes.' The master said, 'Go drink tea.'" *Wudeng huiyuan* 4, "Entry on Zhaozhou Congshen," XZJ 138.131b17–132a2.

a ball"[666]; Huashan,[667] "beat the drum"[668]; Shenshan, "using a sieve"[669]; Daowu,

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664 A *huatou* derived from a dialogue between Touzi Datong (819–914) and Zhaozhou Congshen (trad. 778–897). "(Datong) hid on Mt. Touzi, where he wove a shelter of rushes. One day Reverend Zhaozhou Congshen came to Tongcheng County, and the master (Datong) also came down from the mountain, and they met on the road, but they did not recognize each other. Zhaozhou furtively asked the locals and so came to know it was Touzi, and so turned around and asked, 'Aren't you the resident of Mt. Touzi?' The master said, 'Give me a coin for tea and salt.' Zhaozhou then preceded him to (Touzi's) hermitage and sat down. The master later carried a pitcher of oil back to his hermitage. Zhaozhou said, 'I have long heard of Touzi (you), but arriving here I only see an old oil seller.' The master said, 'You only see an old oil seller, but still you do not recognize Touzi (me).' 'What is Touzi/you?' The master said, 'Oil. Oil (for sale).' " *Touzi yulu* in *Guzunsu yulu* 36, XZJ 118.622a18-b4; *Wudeng huiyuan* 5, "Entry on Touzi Datong," XZJ 138.189a10; *Zuting shiyuan* 4, XZJ 113.114a6; *Liandeng huiyao* 21, XZJ 136.775b7.

665 The following is recorded in *Xuansha guanglu*, XZJ 126.389b16–390a2: "The master had a monk take a letter to Xuefeng. When Xuefeng opened it he saw only three pages of blank white paper. So he lifted them up (to show) and asked the monk, 'Do you understand?' The monk said, 'I do not.' Xuefeng said, 'Haven't you seen the words? Although separated by a thousand leagues, gentlemen share the same inspiration.' The monk raised this with Xuansha, who said, 'That elder of the mountaintop (Xuefeng) doesn't even know he has overstepped the mark.' 'What then about you?' The master said, 'You cannot even say 解道, early spring, and yet it is still cold.'" Cf. *Xuefeng yulu*, XZJ 119.965a2–5. The words "early spring yet it is still cold" are a conventional season's greeting. Cf. Iriya Yoshitaka, ed., Tōdai goroku kenkyūban, trans., *Gensha kōroku*, 3 vols. (Kyoto: Zenbunka kenkyūsho, 1988–1999), vol. 3, pp. 38–39.

666 "The master (Xuefeng) asked Xuansha, 'I often make a display with my entire ability, and grab three wooden balls and at once throw them. Do you want to take them up entirely (show your all)?' Xuansha said, 'After you have thrown them and unexpectedly one of your monks comes forth and says, "Reverend, watch the ball!" what will you do?' Xuefeng said, 'What did you say?' Xuansha said, 'I did not do so (say it).' The master said, 'What would you do?' Xuansha said, 'This also is not beyond my capacity.' " *Xuefeng yulu*, XZJ 119.963a13–16; cf. Iriya, *Gensha kōroku*, vol. 2, pp. 42–43. "At a formal sermon he said, 'All of the great earth is a gate of release, but you cannot be led by the hand into it (cf. Zengo, p. 375b).' At the time a monk came forth and said, 'Your reverence, do you fear that I cannot do it!' Another monk said, 'What use is there in entering it?' The master then hit him. Xuansha said to the master, 'If I were to now use all my functions, what would you do?' The master took three wooden balls and threw them all at once, and Xuansha adopted the posture of splitting the tally. The master said, 'Once you have personally been on Mt. Gṛdhrakūṭa (and seen the Buddha) you can be like this.' Xuansha said, 'This also is my own affair.' " *Wudeng huiyuan* 7, "Entry on Xuefeng Yicun," XZJ138.238b8–13; cf. *Xuansha guanglu*, XZJ 126.372a11–15, and Iriya, *Gensha kōroku*, vol. 2, pp. 45–46. The three balls seem to have been used in a game like hockey, and the tallies were given to the winners of each set. See *Zengo*, p. 191b.

"dance."[670] These are the former buddhas and former patriarchs together singing the tune of a separate transmission outside of the Doctrine.

大抵禪教, 皆是似言方便. 爲別傳一機, 三處傳心, 爲三種根機, 一代所說. 於是, 祖師出來, 摧佛見法見者, 實是挑出敎意, 非毁敎也. 故云, 雲門喫狗子, 報佛恩也, 直指心印無方便.

In general, Seon and Doctrine all seem to be speaking of expedient means. To separately transmit the opportunity, (the Buddha) transmitted the mind in three places, and for the three kinds of ability (superior, middling, inferior), he preached for his whole life.[671] Thereupon the patriarchal teachers came forth to destroy the views of the Buddha and the views of the Dharma, which is really to shoulder (select) the meanings of the Doctrine, and is not to slander the Doctrine. Therefore it is said, "Yunmen (said), 'Feed you to

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667 Huashan should be Yaoshan.

668 Yaoshan hit the drum; see *Seonga gwigam*, note 497.

669 Also, Shenshan struck the gong. "When the master (Shenshan) was at Nanquan's place, he was using a sieve. Nanquan asked, 'What are you doing?' 'Using a sieve.' 'Do you use your hands or feet to do so?' The master said, 'I rather ask you to say.' Nanquan said, 'Remember clearly. From now on, if you meet a clear-eyed master, simply show him like this.' [Xueyan said instead, 'If you have no hands or feet, then you can sieve.']." *Jingde chuandenglu* 15, "Biography of Shenshan Sengmi," T 2076.51.323b26–29.

670 Also written Daowu's scepter. The *huatou* started from the story of a reply by Daowu Yuanzhi to the question of a student, "What was the intention of Bodhidharma coming from the west?" in which he grabbed a scepter and danced. "The supplement to *Wudeng huiyuan* 4 says, 'At Guannan in Gunzhou, Reverend Daowu, being asked by a monk, "What is the intention of the patriarchal teacher coming from the west?" took a bamboo tablet (scepter), bowed, and said, "Yes." Chan Master Defu of Mt. Yunding wrote a hymn, "Of the great intentions of past and present it is said, Daowu danced with a scepter is understood by a person of the same class, (the meaning of) Shigong (Huizang)'s bending of a bow is understood by its maker." [*Jingde chuandenglu* 29].' " *Chanyuan mengqiu*, "Daowu danced with a scepter," XZJ 148.219a13–16.

671 See *Seonga gwigam* 5: "The transmission of the mind by the World Honored One at three sites is the gist of Seon; what was spoken by him over his lifetime is the gate of Doctrine. Therefore it is said, 'Seon is the Buddha mind; Doctrine is the Buddha word.'"

the dogs,' "[672] which is to repay the grace of the Buddha,[673] and so the direct indication of the seal of the mind has no expedient means.

四祖云, "汝等十二時中, 信自心卽是佛心, 佛心卽是自心. 最上一心法, 傳之開悟. 汝等求法者, 應無所求, 心外無別佛, 佛外無別心也." 眞心不緣善惡, 嗜欲深者根淺, 是非交爭者未通, 觸境生心者少定, 寂寞忘機者慧沈, 傲物高心者壯我, 執空執有者皆愚, 尋文取證者益滯. 苦行求佛者爲外, 執心是佛者爲魔, 起心是天魔, 不起心是陰魔, 或起或不起, 是煩惱魔. 然我正法中, 本無如是事. 請君知介事, 決提金剛刃. 回光一念中, 萬法皆成幻. 成幻又成病, 一念須放下. 放下又放下, 舊來天眞面.

The Fourth Patriarch said, "In the twenty-four hours of the day you are to believe that your own mind is the Buddha's mind, and the Buddha-mind is your own mind. The highest One Mind Dharma was transmitted (by Bodhidharma from India) in order to enlighten you. Those of you seeking the Dharma should have nothing to seek, for outside of the mind there is no other Buddha, and outside of Buddha there is no other mind."[674] The true

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672 "If at that time I see (this scene), I will beat you to death with a blow of the staff and feed you to the dogs, only planning to bring peace to the empire." *Yunmen guanglu*, T 1988.47.560b17–19. Cf. *Seonmun yeomsong seolhwa*, case 2, "The World Honored One Walks Around."

673 Repaying the Buddha's grace: In *Lengyanjing* 3, this is an abbreviation of a hymn in which the disciple Ānanda praises the Buddha's virtues. "Taking this profound mind to elevate the innumerable (Buddha) realms is called repaying the grace of the Buddha." T 945.19.119b15.

674 These are the words of Mazu. It seems that in the original text that fourth patriarch (*sizu*) is a mistake for Mazu. "Mazu instructed the assembly, saying, 'All of you believe that your own mind is buddha, that this mind is buddha. Great Master Bodhidharma came from India to China and transmitted the Dharma of the Superior Vehicle of the One Mind, so that you will be enlightened. He also quoted the *Laṅkāvatāra sūtra* in order to imprint the mind-ground of sentient beings, fearing that you would misunderstand and not believe that each of you has this Dharma of the One Mind. Therefore the *Laṅkāvatāra sūtra* (says), 'The Buddha's words have the mind as their theme, and the gateless as the gate of the Dharma.' Those who seek the Dharma should have nothing to seek, for outside of the mind there is no other Buddha, and outside of Buddha there is no other mind." *Mazu yulu*, XZJ 119.810b18–811a5.

mind does not condition (take as an object) good and evil, (so those) deep in lust and desire have shallow faculties, and those who battle over right and wrong do not comprehend, and those who produce mind (thought) through contact with percepts (objects) are deficient in samādhi, and those who forget the opportunities in the stillness of solitude have drowned their insight, and those who are arrogant toward others and are proud strengthen the ego; those who are attached to emptiness and are attached to existence are all stupid; those who search the texts for evidence are even more bogged down. Those who seek Buddha by the practice of austerities are non-Buddhists; those who grasp the mind to be Buddha are *māra* (tempting demons),[675] for giving rise to the mind is the heavenly *māra*, and not giving rise to the mind is the skandha *māra*; and not giving rise and giving rise (to the mind) is the frustration *māra*.[676] However, our correct Dharma originally lacks such matters. I request that you know an intermediary (teacher) in these matters, and rapidly pick up the diamond sword. If you reverse the light in a thought-moment, the myriad dharmas all become (known as) illusory. Once (you know) they have become illusory then they have also become a fault, then in a thought-moment you should put them down. If you put them down and again put that down, then that is your naturally true face from of old.

675 From the sentence "The true mind does not condition good and evil" to "those who grasp the mind … are *māra*" are the words of Mazu's pupil Dazhu Huihai. Before the words "The true mind does not condition good and evil" there is this sentence: "Great space does not produce numinous wisdom." *Jingde chuandenglu* 6, "Biography of Dazhu Huihai," T 2076.51.247c27. See also *Wudeng huiyuan* 3, XZJ 138.105a16-b2; Wudeng quanshu 6, XZJ 140.257b14ff.

676 These are also words of Dazhu Huihai. *Jingde chuandenglu* 28, "Biography of Dazhu Huihai," T 2076.51.442a12–14. Cf. *Seonga gwigam* note 164.

初發心菩薩修行 (The Initial Making Up of the Mind to Cultivate the Bodhisattva Practice)[677]

一切時中, 不被一切善惡, 垢淨, 有爲無爲, 世出世間福德智慧之所拘繫, 名爲佛智慧. 是非好醜, 是理非理, 諸知見情盡, 不能繫縛處, 是心自在, 名初發心菩薩修行.

Not to be bound at any time by any good or evil, pollution or purity, compounded or uncompounded, or by worldly or transcendental merit and wisdom, that is called the Buddha's wisdom. When right and wrong, lovely and ugly, logical and illogical, and all knowledgeable views and thoughts are eliminated, there is nowhere you can be bound, this mind is free, which is called the initial making up of the mind to cultivate the practice of the bodhisattva.

大乘人修行 (The Cultivation of Practice of the Mahāyāna Persons)[678]

一切聲色, 無有滯碍, 善惡是非, 但不運用, 不受一切法, 亦不捨一切法, 名爲大乘人修行.

When no sounds or matter are obstructions or hindrances, and good and evil, right and wrong, simply do not operate, and (the mind) does not receive

677 This is a quote from *Jingde chuandenglu* 6, "Biography of Baizhang Huaihai," T 2076.51.250a26ff. The scriptural source is the eighty-fascicle *Huayanjing* 17, T279.10.91c24ff.

678 "To see through all sounds and matter, that there are no obstructions and hindrances, is called being a person of the Way." *Jingde chuandenglu* 6, "Biography of Baizhang Huaihai," T 2076.51.250a25.

any dharma, nor does it abandon any dharma, that is called the cultivation of practice of the Mahāyāna person.

禪家知解二字最爲病(The Greatest Faults in Seon: the Two Characters Knowing and Understanding)

知解者, 佛法之大病也. 荷澤爲曹溪之孽子者, 以此也. 維摩經云, "除去所有." 法華經云, "除糞取價." 皆此知解處也. 是故知解之碍正見, 一似餿飯之祭餓鬼; 一似惡水之汚心田也, 不如看趙州無字也.

Knowing and understanding are the great faults of the Buddha-dharma. Heze, who was an illegitimate heir of Caoqi, used them.[679] The *Vimalakīrti(nirdeśa) sūtra* says, "Remove what it has."[680] The *Lotus Sutra* says, "Remove the shit and take the wages."[681] These are all states of knowing and

679 Based on the following story of Heze Shenhui from the *Platform Sutra:* "One day the master (Huineng) told the assembly, 'I have a single thing that has no head and no tail, has no name or style, has no back or front. Do you know it?' Shenhui came forth and said, 'It is the original source of the buddhas, and my Buddha-nature.' The master said, 'I said to you that it had no name or style, and yet you said it is the original source and Buddha-nature! Even if in future you have a leading position in the assembly (lit., good fortune), you will still be a follower of the themes of knowing and understanding.'" Zongbao version of *Platform Sutra*, T 2008.48.359b29-c4. Cf. *Beopjip byeolhaengnok cheoryo*, HBJ 4.741a3.

680 When visited by Mañjuśrī, "At that time the Elder Vimalakīrti thought in his mind, 'Now Mañjuśrī has come together with a great assembly, and yet by his divine powers he has made this room empty,' and so had removed what it had, and the attendants were only left one bench, and being ill he lay down." *Weimojing*, T 475.14.544b9–11; Charles Luk, *Vimalakīrti Nirdeśa Sūtra* (Berkeley, London: Shambala, 1972), p. 49.

681 "At that time the prodigal son first took the wages and began to remove the dung. The father looked at his son, pitied him and yet blamed him (worried he might run away). Again, on another day he saw his son's body in the distance through a window, emaciated and haggard, and the dust of

understanding. For this reason knowing and understanding are obstacles to correct views, like rancid rice offered to starving ghosts,[682] like bad water being used to pollute the field of the mind,[683] which is not as good as looking at Zhaozhou's character *mu*.

上根大智自悟處 (Condition Where Those of Superior Capacity and Great Wisdom Are Self-Enlightened)

> 父母非我親. 誰是最親者? 盲龜跛鱉親. 諸佛非我道. 誰是最道者? 汝道與心親. 丈夫自有衝天志, 不向如來行處行.

Father and mother are not close to me.[684] Who is the closest to me? Blind turtles and lame tortoises! The buddhas are not my Way. Whose is the best Way for me? Your Way and mind are the closest. The hero naturally has the ambition to cross the heavens and does not walk where the Tathāgata walks.[685]

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the dung and earth had polluted his body, which was unclean." *Fahuajing* 2, "Chapter on Faith and Understanding," T 262.9.17a12–15; Hurvitz, Lotus, p. 87.

682 "Subhūti proclaimed there is no preaching, but in order to illustrate the Way, rancid rice was offered to put the spirits at ease." *Dahui yulu* 9, T1988.47.847a29. Cf. *Biyanlu* 7, cited in Yoshikawa Katsuhiro, ed., *Shoroku zokugokai* (Kyoto: Zenbunka kenkyūsho, 1999), p. 301, "sour rice," "rice gone bad."

683 See *Zhanran Yuancheng yulu* 2, XZJ 126.189b18ff.

684 "My parents are not close to me, and the Buddha's (Way) is not my Way. The originally genuine Chan monk arriving here (at this state) has a lifeline (path to live on)." *Hongzhi guanglu* 1, T 2001.48. 5c13–14.

685 See *Jingde chuandenglu* 29, "Ten Profound Talks of Tongan Changcha," T 2076.51.455b16–17.

人人本太平 (Every Person Originally at Peace)

捧頭取證, 辜負德山; 喝下承當, 埋沒臨濟. 況復牽枝引蔓, 橫說竪說, 污却山僧口, 塞却禪子耳? <良久> 東塗與西抹, 豈似天眞面目?

To take realization at a blow of a staff is to betray (be ungrateful for) Deshan's (intention); to gain acceptance (for enlightenment) at a shout is to bury Linji's (intention).[686] How much more then is dragging branches and pulling on creepers (speaking needlessly) and speaking back and forth polluting my (this mountain monk's) mouth and blocking up the Seon practitioners' ears?[687] [pause]. If you erase in the east and rub out on the west, how can that resemble the naturally true face?

當人自肯悟處(Where the Said Person Approves of Their Own Enlightenment)

學者, 須自到思量不及, 言語不及處, 但提擧, 不知三世諸佛, 從何處出; 曆代祖師, 從何處出; 三界衆生, 從何處來耶? 久久, 當人忽然黙契, 自肯自悟, 慧光發明, 打破漆涌, 然後, 始得入門.

Students should by themselves arrive where cognition cannot reach, where language does not reach, and simply take up (the doubts of) "I do not know

686 This warns against entering into, seeking after, and being under the delusion that there is a clue to enlightenment in the blow of a staff or the shout itself. "To take realization at the blow of a staff is to remove soil and remove sand (to devalue it); to gain acceptance (grasp realization) at a shout is to accept the emptiness and continue by echoing (to take empty talk as real)." *Yuanwu yulu* 2, T 1997. 47.720a5–6; cf. Zengo, p. 213a.

687 See *Dahuishu*, "Reply to Xu Xianmo," T 1998.47.937c16–17; cf. Araki, Daiesho, p. 195.

where the buddhas of the three ages (past, present, and future) come from, or where the generations of patriarchal teachers come from, or where the sentient beings of the three realms come from." After a long, long time (of that practice), students unexpectedly silently agreed, and self-approved their own enlightenment, the light of their insight shining brightly, smashing apart the lacquered pail (of ignorance)[688], and only after do they enter the gate.

佛說三句 (The Three Sentences Preached by the Buddha)

三處傳心第一句; 華嚴三轉方便第二句; 一代所說第三句. 自性中, 本無凡聖二見, 二見放下, 一念獨立. 現前一念者, 人人本源心, 亦是一法, 亦是靈知之心. 衆生心外覓佛, 滯相求佛故, 佛在西我在東. 於此立名, 自性彌陀西方彌陀, 願學者, 不落此見.

The transmission of the mind in three places[689] is the first sentence; the three turnings[690] of expedient means of the *Huayan* (*jing*) are the second sentence; the sermons of his lifetime[691] are the third sentence. Since originally the two

688 A jet-black pail. Although it indicates stupid people, here it means a *hwadu* that cannot know the true character that is reached by language or the preceding thought.

689 The three sites of the transmission of the mind; see note 767 of *Seon-gyoseok*.

690 This appears in Zongmi's *Huayanjing xingyuan pin biexing shuchao* 4, XZJ 7.924a14ff. According to Zongmi, there were three turnings of the wheel (teachings) of the Dharma: the turning that indicates the attributes of the Dharma; the turning that encourages practice of the Dharma; and the turning of the inducement of realization of nirvana.

691 Usually called the twelve-part teaching of the three vehicles. The three vehicles are those of the śrāvaka, pratyekabuddha, and bodhisattva. In Mahāyāna Buddhism, because each person's capacities are different, the Buddha established the differences of the three vehicles that unfold teachings and practice in accord with that capacity. Because the appropriate teaching and practice are different according to the capacity, it is claimed that the realized results are also different. The twelve-part

views of ordinary person and saint do not exist originally in your own nature, throw away these two views, and so in a thought-moment you stand alone. The single thought that is manifested before you is the original source-mind of every person, and also is the single Dharma, and also the mind of numinous knowing. Sentient beings' minds look for the Buddha externally, and because they seek the Buddha while mired in attributes, (they think) the Buddha is in the West (Pure Land) and I am in the East (polluted land). Because of this they set up the names of your own-nature Amitābha and Amitābha of the Western Land. I hope that students will not fall into these views.

法中本無病鬼 (No Demons of Illness in the Dharmas Originally)[692]

江月軒大師 <江月軒, 懶翁軒號也>, 謂病僧雲道者曰, "汝若重病,未審是何病邪? 是身病邪? 是心病邪? 若身病, 則身爲地水火風, 四大假合, 是誰病者? 若心病, 則心爲受想行識, 四蘊假名, 是誰病者? 然則痛苦者, 從何處來? 又不知痛者, 是箇什麼? 請如此叅看, 看來看去, 驀然省去也. 至囑, 至囑." 這病僧, 看生死二字來處, 生也不得, 死也不得, 天堂也不得, 地獄也不得, 畢竟是箇什麼? 阿耶二字君知否? 病覺, 元來病不歸.

Great Master Gangwol-heon [Gangwol-heon is the pavilion title of Naong][693] said to the ill monk Undo, "You are seriously ill, but I wonder what

teaching is a classification into twelve kinds according to the nature and form of the teaching. These are sutra, *geya*, prediction, gāthā, et cetera.

692 See *Naong eorok*: "As the Seon monk Un had an illness, I instruct him." HBJ 6.724c3–10. This is a Dharma talk that offers the illness of the practitioner as a *hwadu*.

693 Some of the woodblocks lack this comment, but it is used here because of the title "There are no demons of illness in the dharmas originally."

the illness is. Is it an illness of the body? Is it an illness of the mind? If it is an illness of the body, as the body is made up of earth, water, fire, and wind, and these four elements are temporarily united, to which of these does the illness pertain? If it is an illness of the mind, as the mind is made up of sensation, thought, mental action and consciousness, and these four skandhas[694] are provisional names, to which of these does the illness pertain? So then where does the pain and suffering come from? Moreover, what is not knowing pain? I ask that you investigate and look at it like this, and to look at it back and forth, when suddenly you will be enlightened. This I enjoin you, this I enjoin you." Where this ill monk looked at the two words of birth and death, and he could not get birth and could not get death, could not get heaven and could not get hell, so ultimately What is it? Don't you know the two characters *A-ya*?[695] Being aware of an illness, originally the illness does not return.

本法本無見 (No Views in the Original Dharma)

本法無持犯. 持戒者, 小乘見, 不持戒者, 衆生見, 直下無心, 分別不生, 是爲大乘見. 故學者, 不守於緣起門, 常常返照自己面目, 常以祖師活句上, 絶後再甦始得. 又卽着見聞覺知者, 衆生見, 離見聞覺知者, 小乘見, 未免邪解. 卽見聞覺知, 超越聲色, 返照自己者, 大乘見也.

There is no observance and no transgression in the original Dharma. The

694 Because of the five skandhas matter is a material object, matter is here removed, and the remaining four are listed.

695 *A-ya*, a sound uttered in pain, "ouch." It is written in various ways. This itself is used as a *hwadu*. There is an example of this in a *gong-an* of Deshan (see case 677, *Seonmun yeomsong seolhwa*): "When Deshan had an illness, a student asked, 'Are there people who do not catch illnesses?' 'There are.' 'What of people who do not catch illnesses?' 'A-ya! A-ya!'"

observance of the precepts is the view of the Lesser Vehicle. Not observing the precepts is the view of sentient beings. When there is no mind as is,[696] discrimination is not produced, which is the view of Mahāyāna. Therefore students must not keep to the gate of conditional production,[697] always reflect back on their own faces,[698] and always after extinction (of discrimination) be reborn through the living sentence of the patriarchal teachers. Moreover, to be attached to seeing, hearing, feeling, and knowing is the view of sentient beings; to be divorced from seeing, hearing, feeling, and knowing is the view of the Lesser Vehicle. They will not escape perverse understanding. The seeing, hearing, feeling, and knowing that transcend sound and matter, and that reflect back on themselves, is the view of Mahāyāna.

本來面目者, 自己本分上事, 本地風光者, 無生境界. 本體本用之間, 孤峭玄關, 破八識本田地, 禪家木人唱拍, 鐵牛吼哮, 石馬放光之言, 皆無生中活用, 死中具活, 活中具死.

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696 "No mind as is" appears in *Chuanxin fayao*: "The buddhas and bodhisattvas along with all moving and sentient beings share the nature of great nirvana. The nature is the mind, the mind is Buddha, and Buddha is the Dharma. If you are divorced from the true for a thought-moment, all are false thoughts. You cannot use the mind to further seek the mind, you cannot use Buddha to further seek for Buddha, and you cannot use Dharma to further seek for Dharma. Therefore students of the Way, when there is no mind as is, will silently concur (with enlightenment), but if they set their mind on something, will miss it." T 2012.48.381a28-b3; cf. Iriya Yoshitaka, *Denshin hōyō. Enryōroku: Zen no goroku* 8 (Tokyo: Chikumashobō, 1969), p. 30.

697 This is a Dharma message that presents the framework of causation and results of the rising and ceasing dharmas.

698 Own faces = original face. This indicates the essence just as you were born with it, with no taint anywhere of good, evil, delusion or enlightenment, et cetera, and no added artificial creation. It is used in the same vein as "the scenery of the original land," "the field of original endowment," "your own original endowment," "the matter of original endowment," "the original person," or "news from before you were born of your parents," and the like. In the Kōshōji, Deyi and Zongbao versions of the *Platform Sutra*, it appears as a *huatou* given by the sixth patriarch, Huineng, to Huiming (a.k.a. Daoming), but it is absent in the Dunhuang and Daijōji versions. See *Enō kenkyū*, p. 289. "Huineng said, 'Do not think of good, do not think of evil. At just such a time, what is your, Senior Ming, original face?'" This is the first example of the use of the words "original face."

The original face is the matter of your own original endowment; the scenery of the original land[699] is the realm of no birth. In between the original substance and original function, alone soars a barrier of profundity. Smashing through the eighth consciousness[700] to the original field, the Seon wooden man sings and claps,[701] the iron ox bellows, and the stone horse emits light.[702] These words (all speak) of the lively functioning within no birth, and the provision of life in the midst of death, and the provision of death within life.

師資無傳授處 (Where There Is No Transmission from Master to Pupil)

釋迦貧, 迦葉富; 達摩不西來, 慧可不往西. 一法本具, 何處覓得?

Śākya was poor and Kāśyapa was rich; Bodhidharma did not come from the west and Huike did not go west.[703] One Dharma is originally provided in full, so where do you search for it?

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699 See *Seonga gwigam*, note 398.

700 *Ālayavijñāna* is the eighth consciousness, the store consciousness.

701 Although not coinciding exactly, similar lines appear in *Jingde chuandenglu* 23, T 2076.51.391c26, and *Hongzhi guanglu* 4, T 2001.48.36c1, among others.

702 This appears in a hymn by Yefu: "For many years the stone horse emitted a light from a hair between his eyebrows (like the *ūrṇa*) and the iron ox's bellows entered the vast ocean." *Jin'gangjing zhujie* 4, XZJ 38.940b1.

703 "Bodhidharma did not come to the eastern land (China), the Second Patriarch did not go to India to the west" (*Jingde chuandenglu* 18, T 2076.51.344a7) is a usual expression of this.

無慧偏見 (A Lack of Insight and Biased Views)

古者, 有一老婆, 使其少女, 事一道人, 三十年矣. 一日, 食畢而後, 其女相抱曰, "和尚! 正伊麼時如何?" 道人曰, "枯木倚寒岩, 三冬無煖氣." 云云. 此言, 正是不知習心也. 如此之見, 無慧之偏定, 內守幽閑者也. 祖師示法, 豈等閑邪! 雲門當門釼, 臨濟吹毛釼, 豈陰界中事也! 狂機狂慧所不及, 單殺單活不好手. 卽今, 使人人向自己上做工夫, 須自悟, 是宗師手段.

In the past there was an old woman who had her young daughter serve a man of the Way (monk) for thirty years.[704] One day, after a meal had been finished, this girl embraced (the monk), saying, "Reverend! What about just now?" The man of the Way said, "The withered tree has rested against a cold crag for three winters without a breath of warmth."[705] These words really do not know the mind of habit. Such views as these are the biased samādhi (due to) lack of insight, which is internally maintaining the darkness and tranquility (of the mind)[706]. The patriarchal teachers have shown the Dharma, so why be negligent? Yunmen's sword of facing the gate[707] and Linji's blown-hair sword[708]-how are they matters (occurring) within the spirit realm?[709]

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704 In Seon, thirty years does not necessarily indicate a set number, but expresses symbolically the time of practice needed from making up your mind until reaching enlightenment. See *Seonmun yeomsong seolhwa*, case 1463, HBJ 5.922b22; and *Songgu lianzhu tongji* 40, XZJ 115.512a11–15.

705 See *Seonmun yeomsong seolhwa*, case 1463, HBJ 5.922b21–22; and *Songgu lianzhu tongji* 40, XZJ 115.512a11–15.

706 See note 562.

707 A sword that strictly guards the barrier gate. A *hwadu* of Ganhwa Seon; a metaphor for the live sentence.

708 A sword so sharp that a hair blown against its blade will be cut. Also a metaphor for the live sentence.

709 Usually this indicates where ghosts live, or in Buddhist doctrine, the skandha and *dhātu* (constituents of existence). But here it means the realm that is submerged in silent calm of a fixed idea that has lost all active functions, just like a sword that has cut off all obstacles. "The master

It is something not reached by deranged abilities or deranged insight, (for) solely killing and solely giving life are not good techniques. Just now have all students work at studying their own self (original endowment), so that they are sure to be enlightened by themselves; this is the technique of a lineage teacher.

刊記 (Record of Printing)

西山之撰此心法, 使其修心人, 不費力以易悟爲志也, 而後之學者, 皆似楚之君臣, 反爲空棄之物也. 爾來殆且五十餘載也. 牧羊蹟大師, 一見而獨知其連城之寶. 一以效月盖之法供, 一以滿西山之志也. 秋溪有文, 亦助其蹟大師之萬一. 敬而書, 謹而識.

Seosan composed this mind-Dharma with the intention of making those people who cultivate their minds to not use up their strength but gain enlightenment easily. However, later students all resemble the lord and ministers of Chu,[710] who contrarily regarded it as an emptily disposable

(Weishan Lingyou) said to Yangshan (Huiji), 'Ji, quickly speak! Do not enter into the spirit realm.' Yangshan said, 'I do not even rely on believing.' The master said, 'Once you do not rely on believing, you should not rely on not believing.' Yangshan said, 'This is me, Huiji (insight and calm), so who else is there to believe in?' " *Jingde chuandenglu* 9, "Biography of Weishan Lingyou," T 2076.51.265a23–25. "Able to see and not being able to speak (of it) is to fall into the realm of the spirits, and is the withering of bias toward views and understanding. Being able to speak (of it) and yet unable to speak of it is to fall into the opportunity of the (present) moment, which is to drop into a poisoned ocean. If you are a pupil of mine (Zuiyun), even though you can speak and can see, you had best receive thirty blows (of the staff); if you cannot speak and cannot see, you'd best receive thirty blows." *Xu chuandenglu* 28, "Biography of Xueting Yuanjing," T 2077.51.658b26–29.

710 These words compare those scholars of the time who could not grasp the true value of the *Simbeop yocho* with the king of Chu, Xiang Yu, and his ministers, who could not give Han Xin, who later had outstanding merit during the Han dynasty, an important position.

thing. Since then almost over fifty years have passed. Great Master Mog-yang (Myeong)-I[711] took one look and alone knew that it was a treasure (worth) a string of cities.[712] On one hand he imitated the offering of the Dharma by Candrachattra;[713] on the other hand he had fulfilled Seosan's ambition. Chugye[714] has the text and also assisted Great Master (Myeong-) I as one in ten thousand.

Respectfully written and humbly recorded.

時甲辰菊月日, 大芚山安心寺, 新刊留置.

施主秩: 尹吉兩主, 禮楊兩主引勸, 曺雲起兩主, 鄭進使刀, 天性比丘.

Note: In the *gapjin* year,[715] ninth month of the lunar calendar, on a certain day, this was newly printed and kept at Ansim Monastery on Mt. Daedun.

The order of the donors: the two donors[716] Yun Gil, the two donors Ye

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711 See *Simbeop yocho*, Preface, note 538.

712 "Treasure worth a string of cities" or castles refers to the jade of Mr. Bian He. This is derived from the tale of King Huiwen of Zhao gaining this treasure, and King Shao of Qin sending him a letter offering fifteen cities in exchange. From Sima Qian's *Shiji*, "Biographies of Lian Po and Lin Xiangru."

713 In the past, in a world called Mahāvyūha, a prince by the name of Candrachattra (or Somacchattra), hearing from the Tathāgata Bhaiṣajyarāja that the offering of the Dharma is superior, practiced the bodhisattva career and vowed that after the Buddha's nirvana he would practice the offering of the Dharma to protect the correct Dharma. The Tathāgata Bhaiṣajyrāja preached that the offering of the Dharma corresponds to profound sutras spoken by all buddhas and to the Dharma-store of the bodhisattvas. The bodhisattvas will reach the stage of no retreat via the offering of the Dharma and also the perfection of the six pāramitā, and will not fall into any mistaken views, and will devote all of the merits of surpassing insight to sentient beings, and as they will again turn the wheel of the Dharma, they will protect the Dharma. Those he preached were the superior points of the offering of the Dharma. *Vimalakīrtinirdeśa sūtra* (*Weimojing*), T 475.14.556b17ff. See Luk, *Vimalakīrti*, pp. 131–134.

714 Unknown whether a personal or a place name.

715 The *gapjin* year of 1664, in the fifty-odd years after Seosan's death in 1604.

716 Two donors indicated husband and wife.

Yang encouraged (donors to give); the two donors Cho Un-gi, the commissioner of the carver[717] Jeong Jin, and the monk Cheonseong.

附錄 (Appendix)

江西 百丈 黃蘗 臨濟 四大師上堂序_四溟述

Preface to the Fo-rmal Sermons of the Four Great Masters[718] *of Jiangxi, Baizhang, Huangbo, and Linji Written by Sa-myeong*[719]

> 靈鷲山末後會, 拈花示衆, 雞峯老, 笑裏藏鋒, 少林寺九年默,神光斷臂, 墻壁上了得安心, 江西一喝, 大雄耳聵, 黃蘗活棒, 臨濟得生, 當此時, 能容得擬議麼? 若一毫商量於其間, 被影子使之, 而自家性命, 墮坑塹去矣, 救取無門, 其庸詎可乎! 然, 江西洪州筠州鎭州, 四大士, 其一言半句, 可以傾天覆地, 聵者聞, 盲者見. 塵沙諸佛, 以之爲骨髓; 恒沙諸祖, 以之爲面目, 滴水滴凍, 銀山鐵壁. 如所謂熱惱海中, 清凉寂滅法幢也, 可作回生起死之妙藥. 故今記若干言, 以奉翠光長老之行, 長老胡不預倫? 余亦一助耳, 唯老師勉哉!
> 小弟子雙仡謹書.

At the very last assembly on Numinous Vulture Mountain (Gṛdhrakūṭa), the Buddha lifted up a flower and showed it to the assembly, and the Elder of Rooster Peak[720] hid a barb in his smile.[721] (After Bodhidharma spent) nine

717 It is inferred that this was the name of a position. Also, if you see *do* 刀 as an error for *do* 道, it could mean *saddo* (lord), who was a village official.

718 Jiangxi is Mazu Daoyi, Baizhang is Baizhang Huaihai, Huangbo is Huangbo Xiyun, and Linji is Linji Yixuan. See *Seonga gwigam*, notes 417–420.

719 The information at the end of this preface shows that this was dictated by Sa-myeong, and his pupil Ssangheul wrote it down.

720 Mahākāśyapa. Rooster Peak is a peak of Mt. Kukkuṭapāda (Rooster's Foot). According to legend it is where Mahākāśyapa is waiting for the future buddha Maitreya to appear. This follows the theory

years at Shaolin Monastery in silence, Shenguang cut off his arm,[722] and through the wall he realized a calm mind.[723] Jiangxi shouted and Daxiong[724] was deafened;[725] Huangbo was animated (with his use of his) staff and Linji gained life.[726] At that time, can you permit any seeking? If there is an iota of discussion here, you are used by a shadow,[727] and your own life force falls into the mire, and there is no gate through which to save you; how can that be useful? However, a single word or half sentence of the four great beings[728] of

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that receiving the command of the Buddha, Mahākāśyapa entered into samādhi and stayed on Rooster Peak of Mt. Kukkuṭapāda to wait for Maitreya to give him the Buddha's robe. See *Zengyi Ahanjing* 44, T 125.2.789a6ff; *Youbu lü zashi* 40, T 1451.24.409a14ff.

721 This indicates the story of the Buddha holding up a flower on Mt. Gṛdhrakūṭa and showing the assembly, and Kāśyapa breaking into a subtle smile. Even though he smiled subtly, it means there is a bolt across the barrier-gate, which cannot be approached via discrimination. This is a representative tale of the Seon school that expresses the theories of non-reliance on letters and a separate transmission outside of the Doctrine and is the basis of the patriarchal lineage theory that represents Kāśyapa as the first patriarch of India. To provide a scriptural basis for this, the *Dafantianwang wenfo jueyijing* was forged. See the two-fascicle version, *Dafantianwang wen fojueyijing*, XZJ 87.930a2; the one-fascicle *Dafantianwang wen fojueyijing*, XZJ 87.976a10; *Liandeng huiyao* 1, XZJ 136.440b18–441a2.

722 This is the story that tells of Huike, who cut off his left arm and offered it to seek the teaching from Bodhidharma. Shenguang was Huike's name before he cut off his arm to seek the Dharma. See *Jingde chuandenglu* 3, "Biography of Bodhidharma," T 2076.51.219b17ff.

723 The seeking for the cutting off of attachment to objects and the settling of the mind was a meditation method of early Chan. See note *Simbeop yocho*, note 544.

724 This refers to Mt. Daxiong in Hongzhou where Baizhang was abbot.

725 See *Seon-gyogyeol*, note 886.

726 Having asked Huangbo about the great meaning of the Buddha-dharma, and having been beaten three times, Linji sought out Dayu. This talks about the story of his enlightenment with Dayu. See *Jingde chuandenglu* 12, T 2076.51.290a19-b8; and *Seonmun yeomsong seolhwa*, case 607, "Linji's Buddha-dharma."

727 "If you casually think and halt the (mind's) mechanism, you will be deluded by shadows." *Dahuishu*, "Reply to Palace Writer Wang" 2, T1998.47.929b18–19; cf. Araki, *Daiesho*, p. 120.

728 "Great beings" is a translation of *mahāsattva*; it is another term for bodhisattva. Here it is a respectful name for the four Chan masters.

Jiangxi, Hongzhou,[729] Junzhou,[730] and Zhenzhou[731] can overturn heaven and cover over the earth, and the deaf hear and the blind see. The innumerable buddhas regard it as the bone marrow, the patriarchs as numerous as the sands of the Ganges regard it as (the original) face, like drops of water and drops of ice,[732] and silver mountains and iron walls.[733] It is like there being a cool and calm Dharma pennant[734] in the so-called hot and fevered ocean that can create a marvelous medicine that can restore the dead to life.

729 Where Baizhang was abbot.

730 Where Huangbo was abbot.

731 Where Linji was abbot.

732 "Drops of water and drops of ice" is a metaphor for the realm where there is no gap for another thought to enter other than the *hwadu*. "It is similar to when people now press me for an answer, I only devise a reason and deliberate on it. Therefore in the twenty-four hours of the day have people chew on (the *hwadu*) to make (it like) dripping water and dripping ice, to seek that condition of realizing enlightenment." *Biyanlu* case 91, "Evaluation," T 2003.48.216a8–10,; cf. *Zengo,* p. 322a; Cleary, *Blue Cliff Record*, p. 403, "with continuous concentration."

733 Silver mountains and iron walls is a metaphor that reveals the nature of *hwadu*. It means the snow-and ice-covered silver mountains that cannot be approached, and the iron walls that are made of cast iron that cannot be bored through. This shows the property of the *hwadu* that cannot be smashed through by any technique of discrimination. "Before you can penetrate through, it seems exactly like silver mountains and iron walls. Once you have penetrated through, you yourself were originally the iron walls and silver mountains. If somebody asks, 'What then will you do?' I simply say to them, 'If you are still herein and you can reveal a single mechanism, and you can look at a single percept, you intercept the important fords, and (even though you) do not (allow) ordinary person and saint to pass through, it is not beyond your endowment.'" *Biyanlu*, case 57, "Instructions," T 2003.48.190c27–191a1; Cleary, *Blue Cliff Record*, p. 272. "In general, the *gong-an* of people of the past have pathways of meaning that can be chewed on, and then they can be understood; if they have no pathways of meaning and they are like silver mountains and iron walls, then again there cannot be any understanding." *Xueyan yulu* 2, XZJ 122.515a2–3.

734 A flag of the Dharma. The flag is a metaphor for the Buddha-dharma. Just as a flag is raised as a sign when the enemy has been repelled and the war is won, the flag of the Dharma reveals the sense that the sermons of the buddhas and bodhisattvas have the power to defeat the frustrations of sentient beings. In the Seon school, the flag that is flown to inform people that the lineage master is in residence and will preach is called the Dharma pennant; it is also an indication that the monastery is a site where there is a Buddha-dharma.

Therefore I now record these few words to carry out the orders of Senior Elder Chwigwang,[735] but why didn't the Senior Elder prepare it beforehand? I also am only one helper so it is only my teacher's exertions.

Reverentially written by his pupil Ssangheul.[736]

西山贈玩虛堂傳法偈

The Gāthā of Transmission of the Dharma[737] Gifted by Seosan to Wanheo-dang[738]

法法本無法, 無法法亦法.
今付無法法, 令法永不絶.

Each Dharma originally has no Dharma;
The Dharma that lacks Dharma is still a Dharma.
Now I confer the Dharma that lacks Dharma,
So that the Dharma will never be eliminated.

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735 This seems to indicate the monk who compiled the formal sermon texts of the four great masters.

736 Ssangheul was a pupil of Seosan. Besides Pyeonyang Eon-gi and others who went to seek out Wolsa Yi Jeonggu (1564–1635) to compose a stele inscription for Seosan, this monk seems to have participated in the work of informing people of Seosan's dharma and praising him.

737 This resembles the following gatha-hymn given by the Buddha to Kāśyapa: "The Dharma that is the original Dharma has no Dharma/ The Dharma that lacks Dharma is still a Dharma./ Now when I confer the no Dharma/ How can any Dharma have been a Dharma?"

738 Wanheo Wonjun (1530–1619) was a disciple of Seosan. His lay surname was Pyo. He was a native of Hongwon in Hamgyeong South Province. He studied with Seosan on Mt. Taebaek and was zealous in his practice, and he became a close disciple who received a bowl and robe, plus a gāthā of the transmission of the Dharma, from Seosan. He died at Bohyeon Monastery on Mt. Myohyang. He has a stele inscription, "Stone Bell Inscription of Great Master Wanheo-dang of Bohyeon Monastery," by Byeon Heon (1570–1636).

玩虛堂臨終偈
Gāthā at Impending Death by Wanheo-dang

禪燈敎海揮斤旨! 曾稟明師已決疑.
八萬四千金寶藏! 臨行都付葉中吹.
可笑無言良久處, 落花千點巧相儀.

Cut out the core (teachings) from the lamp of Seon and ocean of Doctrine.[739]
Having already received (the instructions) from the enlightened master, your doubts are already resolved.
The 84,000 golden-jeweled storehouse (pitaka)!
Approaching departure (from life), all that has been conferred is blown away in the leaves,
Risible in this place of a wordless pause,
Fallen flowers in their thousands are artful in their appearance.

"阿呵呵! 夢中說夢也. 侍者, 點茶來!" 茶訖, 放筆而坐, 泊然已逝. 法臘七十, 壽九十而終焉.

"Ah ha ha! Speaking of a dream within a dream. Attendants, boil up and bring tea."[740] The tea finished, put down the brush and sit, and leisurely you

739 Just as with wielding an ax to remove only the mud from a nose without hurting the nose, this is a metaphor for the outstanding ability of a Seon master who brings out only the concise core without anything superfluous. This is based on a story in the "Xu Wugui" chapter of *Zhuangzi*. In the region of Ying in the state of Chu, a plasterer of Ying got a speck of plaster the thickness of a fly's wing on his nose. He had carpenter Shi cut it off his nose. Although carpenter Shi wielded his ax making a windy sound, the plasterer hearing this sound did not budge, and his nose was not harmed and the speck of plaster was removed. See Watson, *Chuang Tzu*, p. 269. "Skillfully wielding the ax to remove mud on the nose, how can you recognize the ability of the Chan monk as marvelous?" *Dahui yulu* 8, T 1998.47.845a25–26.

740 *Jeomda*; to pour water on ground tea that was stirred with a bamboo whisk and the froth cleared away. It is one of the arts of drinking tea. Although originally applied only to ground tea, gradually the word came to be used broadly to any method of making and drinking tea.

have already passed away. At a Dharma age of seventy, at the (lay) age of ninety your life has ended.

刊記

Record of Printing

> 刊鍾峯手稿于海印也. 此集亦抄而刊焉, 所欠者多矣. 四溟之碑文, 西山之稿序, 乃許端甫所撰, 錯承宗派, 不可流目於後人. 叅席之輩, 無不悵然, 於是采集群賢之記, 亦及諸山之碑, 宗源曆曆, 流派昭昭. 是故, 以正其序, 書之于此, 後之達者, 校其當否. 又四溟玩虛二大師, 皆西山傳法弟也, 四師堂序, 與臨終偈. 此文至小不可獨行故, 并附于此, 此亦勿疑, 幸甚.

This is a print made in Haein (Monastery) of the manuscript from Jongbong (Bell Peak). As this collection has been printed from a copy, there are many omissions. The stele inscription for Sa-myeong and the preface to Seosan's draft (manuscript) were composed by Heo Danbo,[741] (and so) there is an error about the transmission of the lineage,[742] which I cannot let continue. All of those who attended would be disappointed at this, so I have collected together the records of the worthies and the steles of the mountain (monasteries) and have detailed the source of the lineage and made clear the contaminations of it. Therefore I have written these corrections here so that later well-informed people can judge whether I am correct or not. Also, (because) the two great masters Sa-myeong and Wanheo, both disciples who transmitted the Dharma of Seosan, (left) "Preface to the Formal Sermons of the Four Great Masters" and "Gāthā at Impending Death," which are very short texts that could not be published independently, I have appended them to this book, so I hope you have no problems with this.

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741 Heo Danbo is Heo Gyun (1569–1618). Danbo was his style.

742 This refers to Heo Gyun's claim that Seosan succeeded to the Dharma lineage of Naong and not Taego.

V

SEON-GYOSEOK (EXPLANATION OF SEON AND DOCTRINE)

序 (Preface)

清虛病老, 在西山金仙臺, 一日, 行珠·惟政·寶晶三德士, 持金剛五家解. 問曰, "般若敎中, 亦有禪旨, 以般若爲宗可乎?"

One day Byeongno, Cheongheo (I)[743] was at Geumseondae on Seosan,[744] when the three virtuous gentlemen[745] Haengju, Yujeong,[746] and Bojeong brought a copy of the *Five Interpretations of the Diamond Sutra*[747] and asked, "There are also the tenets of Seon in the teachings of the prajñā(pāramitā sutras), so can we regard the prajñā (sutras) to be the core (of Seon)?"

病老引古. 答曰, "只聞世尊以正法眼藏, 付囑摩訶迦葉; 不聞以金剛般若, 付囑摩訶迦葉也. 大抵百草頭上, 有活底祖師意, 至於鶯燕, 常談實相法, 況我金剛一句乎? 不著文字, 則可讀一卷經也. 然, 洗佛光明, 非其機莫能窺, 今日爲君, 禪敎二途, 對辨而釋. 其釋也, 乃古也, 非今也."

I quoted the ancients and replied, "I have only heard that the World Honored One conferred the Treasury of the Eye of the Correct Dharma

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743 Byeongno (Ill Elder) and Cheongheo are both titles Seosan Hyujeong used of himself. He also had the names of Jogye Toe-eun, Baekhwa Doin, Pungak San-in, Duryu San-in, and Myohyang San-in.

744 Seosan, meaning Mt. Myohyang, was a name of Hyujeong. Geumseondae is Terrace of the Golden Immortal.

745 A person of virtue, including ordained monks and lay believers who are not touched by worldly desires; a person of eminent quality.

746 Yujeong (1544–1610) organized the monk armies during Hideyoshi's Japanese invasion and put them under Seosan's command. He became Seosan's disciple. His style was Sa-myeong-dang.

747 *Geumganggyeong ogahae*, full title *Geumgang banya bara milgyeong ogahae*, using the base text of Kumārajīva's *Jingangjing*, records the commentaries of five people; Fu Dashi's praises; the oral declarations of the sixth patriarch, Huineng; the compiled essentials of Guifeng Zongmi; the hymns of Yefu Daoquan; and the essentials of Zongjing.

on Mahākāśyapa;[748] I have not heard that he conferred the *Vajra(cchedikā) prajñā*(*pāramitā sūtra*) on Mahākāśyapa. In general there is a living intention of the patriarchal teachers in all phenomena,[749] even to the extent of orioles and swallows always talking of the Dharma of the attributes of reality,[750] so how much more so a sentence of our *Diamond* (*Sutra*). If you are not attached to letters, you may read a sutra. However, the lustration of the light of the Buddha[751] cannot be perceived if you are not of the (appropriate) ability, so today I will compare and contrast the two pathways of Seon and Doctrine and explain them for you. This explanation is that of the past (masters) and is not that by (me) now.

禪教釋 (Explanation of Seon and Doctrine)

Differences between Seon and Doctrine

"世尊未離兜率, 已降王宮, 未出母胎, 度人已畢." 此禪門最初句也. 古德頌云, "釋迦不出世, 四十九年說; 達摩不西來, 少林有妙訣." 是此意也. <華嚴十種訣>

"Before the World Honored One left the Tuṣita (Heaven), he had already descended into the royal palace; before he had come out of his mother's

748 See *Seonmun yeomsong seolhwa*, case 2.

749 Literally, "on top of the many grasses," which words come from the dialogue between Layman Pang and his daughter Lingzhao. See *Selections from Goryeo Seon Recorded Sayings*, Jin-gak, notes 128–129; Naong note 346. Also a *gong-an* of Yunmen Wenyan, who instructed the assembly, "Bring forth a sentence on the top of the many grasses." See *Zengaku daijiten*, p. 78d, "all things as they are."

750 Words of Xuansha Shibei who "ascended the hall, when he heard swallows chirping, and he said, 'They deeply talk of the attributes of reality, and speak well of the essentials of the Dharma.' Then he descended from his seat." *Xuansha guanglu*, XZJ 126.388a3; Iriya, *Gensha kōroku*, vol. 3, p. 1.

751 This "light" means insight.

womb, he had already finished converting people." This is the very first sentence of the Seon Gate.[752] The hymn of a virtuous person of the past said:

"The Śākya did not appear on earth,
But preached for forty-nine years.
Bodhidharma did not come from the west,
But made marvelous declarations at Shaolin (Monastery)."
This is the meaning of this.[753]
[*Ten Kinds of Declarations of Huayan*][754]

"世尊從兜率降王宮, 住胎出胎, 出家成道, 降魔轉法, 至於入涅槃." 此禪門末後句也. 有云, "如月在天, 影含衆水." 時無礙, 處無礙, 始終一貫, 則末後句, 亦是最初句; 最初句, 亦是末後句. 然, 我禪門中, 本無如是商量. 商量則識法者, 懼也. <拈頌說誼>

"The World Honored One descended into the royal palace from Tuṣita (Heaven), stayed in the womb, came forth from the womb, left home (became a monk), achieved the Way, conquered the *māra* (tempter), turned

752 This means the sentence of the original endowment that is revealed in connection with the birth of the World Honored One (Buddha). In contrast, the sentence that expresses the connection with the nirvana of the World Honored One is called the last sentence. These two, as the ultimate sentences that reveal the truth, are expressed in different situations. "If you know the very first sentence, you will understand the very last sentence. The very last is the very first, but they are not this one sentence." *Wumenguan*, case 13, "hymn," T 2005.48.294c10–11.

753 Although the complete form is seen in a hymn by Lingyun Weiqing, it is a line that was transmitted earlier. An identical hymn appears in the "Biography of Lingyun Weiqing" in *Xu chuandenglu* 22, T 2077.51.614a8–9, but before this there were words on the identical theme in *Fayan yulu*, T 1995.47.649c7, and *Yuanwu yulu* 3, T 1997.47.725a27. These hymns indicate the news from before the clues of language are expressed. After presenting this line, Shantang Sengxun said the following, which had this sense: "At one look, an intelligent person, before things are expressed, sees through it." *Shantang Sengxun Chanshi yulu in Xu gizunshi yuyao* 4, XZJ 119.9b17.

754 Book not identified.

(the wheel of) the Dharma, and in the end entered nirvana."[755] This is the very last sentence.[756] A person said, "It is like the moon in the sky; its reflection is contained in all waters."[757] As time is unhindered[758] and place is unhindered,[759] and beginning and end are on a single thread, so the very last sentence is also the very first sentence, and the very first sentence is also the very last sentence. However, in our Seon Gate, originally there is no such discussion. I fear that if people discuss it (they will think that) they know the Dharma.

[*Yeomsong seorui*][760]

世尊初入摩耶胎, 直與三十三人, 摠授玄記云,"吾有正法眼藏, 密付於汝, 各傳一人, 勿令斷絶." 頌曰,"摩耶肚裏堂, 法界體一如, 卅三諸祖師, 同時密授記." <般若多羅付法傳>

As soon as the World Honored One entered Māya's womb, he made an

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755 This refers to the eight scenes of achieving the Way that developed into eight stages in the process from the Buddha's birth until his nirvana. The order and names of these scenes vary slightly according to the literature. According to *Seonmun yeomsong seolhwa*, case 1 (HBJ 5.6a3ff.), the eight scenes are (1) residing in Tuṣita, (2) descending into the royal palace, (3) residing in the womb, (4) being born from the womb, (5) leaving home, (6) achieving the Way, (7) defeating the army of the *māra*, (8) turning the wheel of the Dharma, (9) entering into nirvana. Mahāyāna lacks the defeat of the army of the *māra*, and the Lesser Vehicle lacks the residence in the womb, so in both cases there are only eight scenes. See eighty-fascicle *Huayanjing*, T 279.10.364c25ff; *Dasheng Qixinlun*, T 1666. 32.581a6ff.

756 See note 752.

757 A comment by Yuantong Shan. The first half is in reference to "before he left Tuṣita"; the second half of the sentence is a comment on "he had already descended into the royal palace."

758 This is the *seolhwa* about the line "He had already descended into the royal palace."

759 This is the *seolhwa* about the line "Before he had left Tuṣita."

760 An evaluation of a partial extract from the *seolhwa* of case 1 of *Seonmun yeomsong seolhwa*. It corresponds to the *seolhwa* and not the *seorui* part of this commentary. Seosan has quoted it in order to criticize the *seolhwa's* bias toward discrimination.

obscure prediction[761] to a total of thirty-three people,[762] saying, "I have a store of the eye of the correct Dharma, which I intimately confer on you,[763] and each of you will transmit it to one person, so that it will not end." A hymn says,

"The hall that was within Māya's stomach,
Is at one with the substance of the Dharma-realm.
The thirty-three patriarchal teachers
Simultaneously received the intimate prediction."
[Biography of Prajñātāra's Conferral of the Dharma][764]

世尊在雪山六年, 因星悟道, 旣知是法之未臻極, 遊行數十月, 歲在壬午, 特尋訪于眞歸祖師, 始傳得玄極之旨. 是乃教外別傳之源也.<梵日國師集>

The World Honored One was in the Snowy Mountains (Himālaya)

761 S. *vyākaraṇa;* a prediction, promise. Also called a spiritual prediction that the Buddha made, distinguishing each single one of his disciples while they were practicing, about their future enlightenment.

762 In the lamplight transmission theory of the Seon school, this means the thirty-three patriarchs who received the conferral of the separate transmission outside of the Doctrine of the Buddha. The thirty-three are the twenty-seven patriarchs of India from the first, Mahākāśyapa, until the twenty-seventh, Prajñātāra, and the six patriarchs of the Eastern land from Bodhidharma until the sixth patriarch, Huineng.

763 Here *mil*, usually "secretly," rather means "intimately." "Confer" means "to give." It is a tradition of the Seon school that a teacher does not rely on indirect methods or other expedient means, but directly and intimately confers the Dharma on his pupils. Conferral means that the Buddha or patriarchal teacher transmits the teaching of the Dharma and entrusts it to the disciples, with the request that they spread it widely.

764 This passage is almost the same as the words of Prajñātāra as they appear in *Seonmun bojangnok*, XZJ 113.986a10–14. In *Seonmun bojangrok* the source is clearly identified as a quote from *Fu fazang yinyuanzhuan* that was jointly translated by Jiqieye (*Kekaya) and Tanyao of the Yuan Wei dynasty, but the *Fu fazang yinyuanzhuan* records the lamplight transmission up to the twenty-third patriarch of India, and Prajñātāra does not appear in it.

for six years and was enlightened to the Way by (seeing) a star, but since he already knew this Dharma was not the ultimate, he went traveling for several tens of months, and in the *imo* year, he specially sought out and visited patriarchal teacher Jin-gwi,[765] and for the first time he obtained the transmission of the most profound tenets. This then is the source of the separate transmission outside of the Doctrine.

[*Collection of National Teacher Beom-il*][766]

世尊在靈山法會上, 爲迦葉分半座, 擧花枝, 示雙趺, 對衆密付, 文殊普賢八萬菩薩衆海, 罔知迦葉入處. 是乃敎外別傳之派也.<梵王決疑經 及 宗道者傳>

When the World Honored One was in the Dharma assembly on Gṛdhrakūṭa, for Kāśyapa he shared half his seat, raised a flower stem, and displayed his two feet,[767] and he intimately conferred (the Dharma) on the assembly; but Mañjuśrī, Samantabhadra, and the oceanic assembly of 80,000

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765 A legendary patriarchal teacher who transmitted the Patriarchal Teacher Seon of the separate transmission outside of the Doctrine to the Buddha. The *Seonmun bojangnok* attributed to Cheonchaek (1206–1277?), National Teacher Jinjeong of Goryeo, records this first, and there it is said to be a quotation from *Damo milu* (Secret Record of Bodhidharma), which is not only a forgery attributed to Bodhidharma, but also is possibly nonexistent.

766 The *Beom-il Guksajip* appears to be a collection of writings of Beomil (810–889), but not only has it not been transmitted, but there also is no material to prove that it ever existed. This passage is almost the same as one in *Seonmun bojangnok*, XZJ 113.991a3–5. In *Seonmun bojangnok* it is said to be a quote from *Haedong childaerok*, but this work cannot be found.

767 The basis that established these three tales of Kāśyapa as the first patriarch of Seon's transmission of the lamplight are also called "the three sites where the mind was transmitted." The sharing of half a seat is from the "Mahākāśyapa's First Arrival" chapter of *Zhong benqi jing* (T 198.4.161a19ff.), and the "Dharma Conferral at the First Assembly" chapter of *Dafantianwang wen fojueyi jing* (XZJ 87.606b17ff.); the picking up of a flower and the subtle smile is from the "Dharma Conferral at the First Assembly" chapter of *Dafantianwang wen fojueyi jing* (XZJ 87.606a6ff); the display of the two feet of the Buddha outside of his coffin appears in *Fo bannihuan jing* (T 5.1.174a5ff.). Even though you look at other sutras and records of transmission of the lamplight, of the three sites of the transmission of the mind, only the holding up of the flower and the subtle smile were conducted at the Dharma assembly on Mt. Gṛdhrakūṭa.

bodhisattvas did not know what Kāśyapa had entered into. This then is the spread of the separate transmission outside of the Doctrine.

[*Fanwang jueyi jing*[768] and "Biography of Zong Daozhe"[769]]

訣曰 自迦葉阿難二尊者, 至六祖慧能大師, 所謂卅三也. 此教外別傳之旨, 迥出青霄之外, 非徒五教學者難信, 亦乃當宗下根, 茫然不識.

Resolution: "From the two venerables Kāśyapa and Ānanda to Great Master Huineng, the sixth patriarch, are called the thirty-three (patriarchs). This is a tenet of the separate transmission outside of the Doctrine, which is far beyond the blue empyrean, and is not only what students of the five teachings[770] find difficult to believe, but also is something that those of lower abilities of our lineage (Seon) are utterly ignorant of.[771]

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768 Meaning the *Dafantianwang wen fojueyi jing*, a forged sutra written after the history of the lamplight transmission of the Seon school had been firmly established.

769 There is no record of this story in any "Biography of Zong Daozhe" in extant lamplight transmission texts.

770 This indicates doctrinal scholarship in its totality. Although there are various schemes of doctrinal ranking that classified the Buddha's teaching into five teachings, the five teaching divisions of Fazang (643–712) are representative. Fazang distributed the teachings of the Buddha's lifetime according to form and depth of content into Lesser Vehicle, Initial Teaching of Mahāyāna, Final Teaching of Mahāyāna, the Sudden Teaching, and the Rounded Teaching.

771 The section from "a tenet of the separate transmission outside of the Doctrine" to "are utterly ignorant of" is a paraphrase of the general sense from Jinul's *Ganhwa gyeoruinon*: "Therefore it is said, 'The separate transmission outside of the Doctrine is far beyond the doctrinal vehicles.'" HBJ 4.736b18. "The separate transmission outside of the Doctrine is a gate that allows entry by a shortcut, and because it transcends the bounds, not only do students of the Doctrine find it difficult to believe and to enter, but also those of lower abilities and shallow knowledge of our school are utterly ignorant of it." HBJ 4.735b5–7.

教外別傳 (Separate Transmission outside of the Doctrine)

問, "迦葉阿難, 位在聲聞, 豈堪教外別傳之旨乎?"

Question: "Kāśyapa and Ānanda were of the śrāvaka status, so how could they receive the tenets of the separate transmission outside of the Doctrine?"

答, "迦葉阿難, 應化大聖, 百千三昧, 無量功德, 與如來不異. 況已授密記者耶!" <正宗記>

Answer: "Kāśyapa and Ānanda are great saints of responsive incarnation,[772] with hundreds of thousands of samādhi and limitless merit, being no different from the Tathāgata. How much more so then would they have already received the intimate prediction?"

[*Zhengzongji*][773]

世尊偈云, "始從鹿野苑, 終至跋提河, 於是二中間, 未曾說一字." 此固教外別傳之謂也.<智度論>

The World Honored One's gāthā says:
"Beginning from the Deer Park,[774]

772 Meaning that they manifested bodies that were transformed in accordance with the abilities of sentient beings. The responsive incarnation śrāvaka that is one of four kinds of śrāvaka is said to be the change by a bodhisattva into the body of a śrāvaka as an expedient means to save those of the śrāvaka vehicle and sentient beings. In the Dunhuang text, the *Jin'gang boruojing yi Tianqin pusalun canlueshiqin ben yiji* (Semantic Record of the Qin Text of the Brief Explanations of the Praises of the Śāstra by Bodhisattva Vasubandhu on the Vajracchedikāprajñāpāramitā Sutra), T 2736.85.110c27ff., presents many of the disciples of the Buddha while he was in the world as responsive incarnation śrāvakas.

773 The *Chuanfa zhengzongji* by Qisong (1007–1072), fascicle 2, T2078.51.725b11–12.

774 Mṛgadavā, the first place where the Buddha preached after his enlightenment. It was in the northern part of Varanasi.

Till the end at the Hiraṇyavati River,[775]
In the period in between
I never spoke a single word."
This definitely means the separate transmission outside of the Doctrine.
[*Zhidulun*][776]

諸佛說弓, 諸祖說弦. 敎家無碍之法, 方歸一味; 拂此一味之跡, 方現禪家一心. 故云, "無盡性海合一味, 一味相沉是我禪."<順正錄 及 眞正錄>

The buddhas preach like the bow; the patriarchs preach like string.[777] The "unimpeded Dharma" of the doctrinal schools reverts directly to the one taste.[778] As soon as you wipe away the traces of the one taste, then you reveal

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775 This is the name of a river in Kuśinagara in central India. The Buddha entered nirvana on the banks of this river.

776 *Dazhidulun*. This gāthā is frequently quoted in Chan literature such as *Dahui yulu* 15, T 1998.47. 873a16–17. The theory that the Buddha did not preach a word appears in *Mahāprajñāpāramitā sūtra* and its commentary, the *Dazhidulun*, and in the *Laṅkāvatāra sūtra*. "I have never preached a word about the deep prajñāpāramitā and the meaning that corresponds with it, nor have you heard it." *Daboruojing* 499, T 220.7.540b29-c1. "In the period between when (the Buddha) as a bodhisattva made up his mind (to be enlightened) until he gained buddhahood, no Dharma was preached or heard. Because the examinations were extinguished, and because language was cut off, he could not preach, and because he could not preach it could not be heard, and because it could not be heard it could not be known, and because it could not be known there was no reception of or attachment to any dharma, and so you enter nirvana." *Dazhidulun* 54, T 1509.25.488b29-c3. "Because the Dharma is divorced from letters, for this reason, Mahāmati, I, and the buddhas and bodhisattvas do not preach a word. Why is this? It is because the Dharma is divorced from letters." *Lengqiejing* 4, T 670. 16.506c4–6.

777 The first part of the passage is also found in *Seonga gwigam* 10, with some slight difference in wording. The buddhas teach in a roundabout way, the patriarchs in a straightforward way.

778 In the realm of no obstacles no things hinder each other, and all are united and equal, without any difference. This principle is compared to taste, which is revealed in the following: "Just as all rivers and streams of different colors and tastes, when they enter the ocean, have but one taste and one name, so also in this way when the stupid and wise enter prajñāpāramitā, they are identical in one taste, without any differentiation." *Dazhidulun*, T 1509.25.321a25–28.

the One Mind of the Seon school.[779] Therefore it is said, "The inexhaustible ocean of the nature is entirely of one taste; if even the substance of the attributes of the one taste is submerged (eliminated), that is our Seon."[780]

[*Shunzhenglu*[781] and *Zhenzhenglun*[782]]

Differences between the Rounded Teaching and the Sudden Teaching

問, "圓教中性海, 則自體雖不可思不可說, 始修法界之因, 終證法界之果. 若海印, 則自是證體, 離因離果, 與禪門正宗心印, 可和會否?"

Question: "The oceanic nature[783] in the Rounded Teaching[784] (asserts) that

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779 Seosan's reason for drawing on the metaphor of the bent bow and the straight bowstring was to show the tenets of the extraordinary Seon of the cypress tree in front of the courtyard. The identical lines appear in *Seonga gwigam* section 10, and the evaluation there reveals Seosan's ideas that tended toward investigation of the *hwadu* of Ganhwa Seon. This passage is excerpted from the *Seonmun bojangnok*, XZJ 113.987a14ff.; cf. Yanagida Seizan and Nishiguchi Yoshio, trans. and annot., in Nishiguchi Yoshio, ed., *Zenmon hōzōroku no kisoteki kenkyū; Kenkyū hōkoku* 7 (Kyoto: Kokusai Zengaku kenkyūsho, 2000), pp. 72–73; see *Seonga gwigam*, note 112.

780 A quotation from *Seonmun bojangnok*, XZJ 113.987b2. The *Seonmun bojangnok* makes clear that this was a gatha by Zhenjing Kewen: "The platform (where) the ten buddhas (conferred the precepts)/ (Is where) the entirety of the three kinds of worlds are present./ The inexhaustible ocean of the nature is entirely of one taste,/ The submergence of the attributes of the one taste is our Chan./ [*Zhenjing wen Heshang song* (Hymn of Reverend Zhenjing Wen)]."

781 According to *Seomun bojangnok*, this is *Shunde Chanshi lu*.

782 As seen in note 780, according to *Seonmun bojangnok,* this indicates *Zhenjinglu,* so the character *zheng* is wrong.

783 In that nature all dharmas are perfectly incorporated, and there are no obstacles between them, they being perfectly merged. This compares the nature to the ocean because like the ocean it is endless, and so is called the oceanic nature. "What is preached in the Rounded (Perfect) Teaching is only the inexhaustible Dharma realm, and the ocean of the nature is perfectly merged, conditional production

although its own substance is inconceivable and ineffable, yet it begins with the cause of cultivating the Dharma realm and ends with the result of realizing the Dharma realm. If it is the oceanic seal,[785] then of itself it realizes the substance, which is divorced from cause and effect, so should it not be understood as in harmony with the mind-seal of the correct theme of the Seon School?"[786]

> 荅, "相似而不相似也. 華嚴雖明無盡法界, 坐在因果域內, 證之者, 須經見聞生解行生, 然後證入. 故未透義路之窠臼, 亦未脫十種之病源, 豈比別傳禪旨耶? 海印者, 雖離因離果, 自從因果處, 歸亡因果處. 有因者, 始迹, 有果者, 終迹也. 禪門密傳之旨, 本無法界之因, 更無亡因; 本無法界之果, 更無亡果. 本無因故, 無萬行之路; 本無果故, 無證果之門. 況學者所叅活頭? 沒語路, 沒義路, 沒滋味, 不滯十種病, 不涉全提見, 亦不涉破病解, 忽然噴地一發, 則自然洞明一心法界, 亦洞明不思議境界. 所謂一聞千悟, 得大惣持者也, 況宗師所示手段? 據法離言, 殺活臨時, 或作青天霹靂, 或起平地干戈, 劍刃上能撲人, 電光中能穿鍼, 雖上根大智, 不容思議於其間也."

Answer: "They resemble each other and yet do not resemble each other.

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occurring without obstacles, and they are mutually identical and mutually interpenetrating." *Huayanjing tanxuanji* 1, T 1733.35.116a6–7.

784 If you look at the five periods of teachings asserted by Fazang of the Huayan school, the doctrines of the *Lotus* and *Avataṁsaka* sutras correspond to the Rounded Teaching. This teaching is the perfect mergence without obstacles that is completely provided with enlightenment, in which the first station is all stations, and all stations are the first station, and if the ten faiths (corresponding to the first ten stations of the fifty-two stations of the bodhisattva career) are replete, that subsumes the five stations (of the Buddha path).

785 This refers to the oceanic-seal samādhi. Thus, when the ocean is windless and the surface is pure and calm, all objects are reflected in it simultaneously; in the same way, in the enlightened mind when there are no waves of frustrations, the vast array of phenomena is revealed simultaneously. This samādhi is taught in the *Huayanjing* (*Avataṁsaka*). Cf. Fazang's *Xiu huayan aozhi wangjin huanyuan guan*, T 1876.45.637b.

786 This dialogue is a partial extract and quote from *Seonmun bojangnok*, XZJ 113.988b11–989b6; cf. Yanagida and Nishiguchi, *Zenmon*, pp. 115–116.

Although Huayan illuminates the endless Dharma realm, it sits within the territory of cause and effect, and those who realize it must pass through the birth of seeing and hearing and the birth of understanding and practice before they can enter realization (of enlightenment).[787] Therefore, before you have discerned the ruts of the path of meaning,[788] and before you have cast off the source of the ten kinds of illness,[789] how can that compare to the separate transmission of the Seon tenets? Although the oceanic seal is divorced from cause and from result, since it is derived from the condition of cause and result, it reverts to the disappearance of cause and result. To have cause is the initial trace; and to have result is the final trace. The tenet of the intimate transmission of the Seon Gate originally lacks the cause of the Dharma realm, and further lacks the disappearance of the cause; it originally lacks the result of the Dharma realm, and further lacks the disappearance of the result. Because it originally lacks cause, it lacks the path of all the practices; because it originally lacks results, it lacks the gate of realization

787 This is the Huayan school's theory of taking three lives to become Buddha. This theory is that you can become Buddha through the course of three lives or births: the birth of seeing and hearing, the birth of understanding and practice, and the life of entrance into realization. This theory was asserted by Zhiyan, and after his time it was completed by Fazang. "Life" here is the same as "station." See *Huayan yisheng shixuanmen*, T 1868.45.518a7ff.; *Huayan wujiaozhang* 1, T 1866.45.480b6ff.; and *Huayanjing tanxuanji* 3, T 1733.35.158b19ff.

788 Also can mean a bird's nest. Just as a bird roosts in a nest, one who rests in the framework of a fixed theoretical system and practice is unable to progress any further.

789 These are the ten faults of *ganhwa*. Dahui Zonggao wrote sporadically here and there that there were faults that occur when investigating Zhaozhou's *mu hwadu*, and Jinul arranged them into the following ten types of fault: (1) to understand via (the oppositions of) existence and non-existence, (2) to understand via (a set) principle, (3) to think and ponder via the faculty of intention (*manas*), (4) to be rooted (in halting of the mind) through raising eyebrows and blinking eyes, (5) to seek a livelihood through the path of language, (6) to be absentminded in the realm of being blown away with nothing to do, (7) to take responsibility (be enlightened) in the state where you only raise up the *hwadu* alone (and not investigating its meaning thoroughly), (8) to try to induce realization through letters (of sutras and recorded sayings), (9) to think that there is a non-existence that is truly non-existent, (10) to think you can wait for enlightenment in a state of delusion. They are presented in Jinul's *Beopjip byeolhaengnok cheoryo*, HBJ 4.765c3ff.

of results. How much more so the live *hwadu* that students investigate? It extinguishes the path of language, extinguishes the path of meaning, is tasteless, is not mired in the ten sorts of illness, and is not involved in the views of total mobilization,[790] nor is it involved in the smashing of the understanding of the illnesses; but if (the *hwadu*) is unexpectedly burst through at a gush, then it naturally and clearly illuminates the Dharma realm of the One Mind and also clearly illuminates the inconceivable realms. As this is the so-called thousand enlightenments at one hearing and attainment of the great dhāraṇī,[791] how much more so would the techniques shown by the lineage masters (lead to enlightenment)? When based on the Dharma and divorced from words and killing and vivifying approaches, you may create a clap of thunder in the blue heavens or give rise to war on a peaceful land, and on a sword blade you can wrestle a person, and in a lightning flash you can thread a needle; but even though you are of great wisdom of the highest capacity, it does not allow conceptualization in this space."[792]

問, "頓教中, '離心緣相, 離名字相.' '一念不生, 證時, 亦無能入者.' 可與禪門密旨合否?"

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790 To be activated totally, a term used by Yunmen Wenyi. "Haven't you seen what Yunmen said, '… Not seeing any matter at the start is half mobilization. You further need to know at the occasion of total mobilization that you focus on progress, and then you can begin to sit firmly." *Biyanlu* case 36, "Evaluation of the Hymn," T 2003.48.174c19–21; cited *Zengo*, p. 385a; Cleary, *Blue Cliff Record*, pp. 188–189: "When you do not see any forms, this is only half the issue. You must further realize that there is a time when the whole thing is brought up, the single opening upward, only then can you sit in peace.'"

791 *Dhāraṇī* means the power of wisdom that does not forget but collects together and remembers in total the unlimited Buddha-dharma. And as it means to be the attainment of a total dhāraṇī, it indicates the realization of a perfect enlightenment.

792 This seems to record the main points of the content of section 20 (The Comparisons and Contrasts of Seon and Doctrine) of *Seonmun bojangnok* and Jinul's *Beopjip byeolhaengnok cheoryo* and *Ganhwa gyeoruiron*. Cf. Yanagida and Nishiguchi, *Zenmon*, pp. 116, 127–128, which differs in the punctuation of the last two lines.

Question: "In the Sudden Teaching[793] can 'to be divorced from the attributes conditioned by the mind[794] and to be divorced from the attributes of names' and 'if a single thought is not produced,[795] when one realizes (enlightenment) there is also no one to enter' be in agreement with the ultimate tenet of the Seon gate?"[796]

答, "相似而不相似也. 頓教, '一念不生.' 泯絶無寄故, 坐在死句坑中. 然若不洞明一念不生之解, 則無以攝此行也. 圓覺云, '得法界淨者, 卽彼淨解, 爲自障碍.' 此之謂也. 若論所證眞如, 則必有能證智體, 若有不生妄念, 則必有所生正念, 又有從信而至佛地之迹也. 禪門密旨, 則本無一念, 不生何念. 念旣本無, 信位何立? 信位不立, 佛地何有? 雖說最上乘, 本無最上乘, 況學者所叅活句? 如一團火, 近之 則燎却面門, 無佛法措著之處. 只有大疑, 如烈焰亘天, 忽若打破漆桶, 則百千法門無量妙義, 不求而圓得也. 然則雖證理成佛, 只得素法身者, 可與同論耶! 故云, '祖師傳心處, 如鳥飛空, 永無蹤迹也.' 華嚴疏云, '圓頓之上, 別有一宗.' 此禪門之謂也." <竪禪章 及 決疑論>

793 A teaching that directly indicates True Thusness (*bhūtatathatā*, 'the way things truly are'), which is apart from letters and language. Fazang wrote the following in his *Huayan wujiaozhang* 2, T 1866.45.485b2–4: "If you rely on the Sudden Teaching, then all dharmas are only the one truly thus mind, (in which) the attributes of differentiation are ended, that is, divorced from words and eliminates thinking, and so is ineffable. It is like that preached by the thirty-two bodhisattvas in the *Vimalakīrtinirdeśa sūtra*, which is the Dharma gate of non-duality."

794 A line from *Dasheng Qixinlun*, T 1666.32.576ba11–14: "All dharmas from their origin are divorced from the attributes of language, divorced from the attributes of names, divorced from the attributes conditioned by the mind, ultimately equal, without any changes or differences, (and so) cannot be destroyed. Only this One Mind is then called True Thusness. As all language is temporary names without reality and just accords with false thoughts, it therefore cannot be attained."

795 A sentence that links "not producing a single thought" and Sudden Teaching is as follows: "The Sudden Teaching is simply a single thought not produced, which is named buddha, and because it preaches non-reliance on stages or gradual progress, it is established as sudden." *Huayanjing tanxuanji* 1, T 1733.35.115c12–13.

796 This dialogue in section 20 of *Seonmun bojangnok* is a quote from the chapter "Establishing Seon Outside of the Doctrine by Seon Master Hyeon-gak" and a summary of *Ganhwa gyeoruiron*. They have been synthesized to show the main points. Cf. Yanagida and Nishiguchi, *Zenmon*, pp. 127–129.

Answer: "These resemble each other and yet do not resemble each other. The 'single thought not produced' of the Sudden Teaching is (so) because (all is) eliminated with nothing to depend on,[797] and so sits in the trap of dead sentences. However, if you do not clearly illuminate the understanding of a single thought not produced, then there are no ways through which to control this practice. The *Yuanjue*(*jing*) says, 'If you think that the Dharma realm is pure, that very understanding of purity is an obstacle (produced by) you,'[798] which is what is meant here. If you discuss the True Thusness that is realized, then there must be a substance of wisdom that can be realized; and if there is no production of false thoughts, then there must be a correct thought that is produced, and moreover, there will be traces of proceeding from faith[799] to the stage of Buddha.[800] The intimate tenet of the Seon gate then originally lacks a single thought-moment, and so does not produce any thought. Since thought-moments already are non-existent, how can a station of faith be established? If the station of faith is not established, how can you have a stage of Buddha? Although (Seon) preaches the highest vehicle, originally there was no highest vehicle, so how much more so the live sentence that students investigate? It is like if you approach a ball of fire, you

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797 "(All is) eliminated with nothing to depend on" is presented in Du Shun's *Huayan fajie guanmen* as one of the contemplations of true emptiness. In Zongmi's *Chuanyuan zhuquanji duxu*, the Chan lineage is divided into three types. "The lineage of all eliminated with nothing to depend on" ends attachment to all attributes encountered and establishes the tenets of there being nothing to depend on anywhere. It corresponds to the themes of the Niutou lineage and the lineage of Shitou Xiqian. It also corresponds to the teaching of the secret intention that smashes attributes to reveal the nature that is one of three teachings Zongmi divided the doctrinal groups into.

798 See *Yuanjuejing*, T 842.17.917a20.

799 Of the fifty-two stations of practice of the Mahāyāna bodhisattva career, this covers from the first station to the tenth. As the ten faiths, this corresponds to the stages of the ordinary person.

800 This is the tenth stage, which is achieved after the bodhisattva of the ninth stage removes the obstacles of the frustrations and the obstacle of knowledge. It is the stage at which the Buddha-path is perfected.

will scorch your face, and there is no place to employ the Buddha-dharma.[801] There is only a great doubt,[802] like a violent flame that flares up into the heavens, and if unexpectedly you smash apart the black hole,[803] then you will gain the hundreds of thousands of Dharma messages and limitless marvelous meanings perfectly even though you do not seek them. So then, even though you realize principle and become Buddha, you have only attained the plain Dharma body,[804] so how can you discuss it as being the same?[805] Therefore it is said, 'The sites where the patriarchal teachers transmit the mind are like

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801 From "it is like" to "employ the Buddha-dharma" is a quote from *Ganhwa gyeoruiron*, HBJ 4. 733a5–6. These words also appear in *Xuedu yulu* 1 (*Mingjue Chanshi yulu*), T 1996.47.670c22ff.; *Yuanwu yulu* 4, T 1997.47.730b1–2; and *Dahui yulu* 23, "Instructions to Judicial Commissioner Xu," T 1998.47.907c28–29. The great ball of fire has the meaning of a great conflagration (of hell). It is a metaphor expressing the sense that the *hwadu* is a tool that burns up and destroys all false thoughts.

802 Also "the emotion of doubt" or "ball of doubt." Doubt is an element in the method of *hwadu* study. The *mu* character *hwadu* is described in *Ganhwa gyeoruiron*, quoting Dahui Zonggao, who said that that the *wu* character *huatou* was a weapon that destroys bad knowing and bad understanding. This is a metaphor in the same vein as the great ball of fire that burns everything up. See *Dahuishu*, "Reply to Fu of the Bureau of Military Affairs," T 1998.47.921c8ff.; cf. Araki, *Daiesho*, pp. 49–50.

803 Literally, the lacquered pail, a word usually indicating a stupid person who does not know the principles of things. Here, though, it is used as a metaphor for the original *hwadu* that has cut off all discrimination.

804 A term of the Tiantai school. It corresponds to the "principle is Buddha" out of the six identical stations of the bodhisattvas of the Rounded Teaching. It means the latent Dharmakāya (Dharma body) of sentient beings who have yet to practice. This is the meaning of "plain" in that it is simple and unadorned, meaning the stage of Dharmakāya in principle only. This is differentiated from the Dharmakāya that is adorned in accordance with the merits achieved as a result of practice. "All sentient beings have the Dharmakāya, but that Dharmakāya in substance is plain and is despised by the gods and nāgas (dragons). If you cultivate the study of samādhi and prajñā and adorn the Dharmakāya, all (sentient beings) will look at you with respect." *Fahuajing xuanyi* 8, T 1716.33. 775c25–27. "Now here, although you are Buddha, this is so in principle and is also the plain Dharma body, lacking any of its adornments, so what relationship does that have with (the Dharma body achieved by) cultivation and realization?" *Tiantai sijiaoyi*, T 1931.46.779a25–27.

805 This corresponds to the following in *Ganhwa gyeoruiron*, HBJ 4.733c3–4: "It is just like the becoming buddha via realization of principle that can be named the plain Dharma body."

the sky in which birds fly; there are never any traces of them.'[806] *Huayan shu* says, 'Above the Rounded and Sudden (teachings) there is a separate lineage/theme.'[807] This means the Seon Gate."

[*Suseonjang*[808] and *Gyeoruiron*]

訣曰 圓教有無碍緣起之解, 頓教有離名絶相之解, 禪門無摸沒巴鼻.

Resolution: "The Rounded Teaching has understanding of the unimpeded conditional production; the Sudden Teaching has understanding of being divorced from names and the elimination of attributes; and the Seon Gate lacks grasping and has no clues."

Differences between the *Laṅkāvatāra sūtra* and *Prajñāpāramitā sūtra*

問, "楞伽經, 性宗之法, 達摩帶來, 要證據心地法門, 故歷世分付云云, 可乎?"

Question: "It is said that the Dharma of the nature theme[809] in the *Laṅkāvatāra*

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806 *Seonmun bojangnok,* XZJ 113.989b3–4; cf. Yanagida and Nishiguchi, *Zenmon*, p. 116.

807 "The Sudden (Teaching) reveals the elimination of words because there is a separate, lone type of ability/opportunity that is divorced from thought and that is in accord with the Chan school." *Huayanjing shu* 2, T 1735.35.512c4–5.

808 According to *Seonmun bojangnok*, this is the *Hyeon-gak Seonsa gyeoe suseonjang*, otherwise unknown, but possibly by Seon Master Hyeon-gak for whom a stele was erected in 979, that contains some similar phrases. See Yanagida and Nishiguchi, *Zenmon*, pp. 127–128.

809 This means the lineage or theme of the Dharma nature. It is one of the three types of Mahāyāna in Guifeng Zongmi's doctrinal ranking. This is an assertion from the standpoint of the Tathāgatagarbha conditional production and the Tathāta (Thusness) conditional production, that just because the mind of sentient beings has ended frustrations and delusions it does not become an immaculate realm; rather one must be enlightened to the fact that the mind was immaculate from the start. This has its authority in *Dasheng Qixinlun and Laṇkāvatāra sūtra*.

sūtra was brought by Bodhidharma,[810] which required realization based on the Dharma message of the mind-ground,[811] and therefore was conferred through the generations. Is that so?"[812]

答, "此亦不可也. 佛爲大慧菩薩, 大海隔絶處, 談佛性義意, 欲激發二乘, 捨小慕大而已. 止可在方等部中, 安可證據禪門耶?" <引古辨今錄>

Answer: "This also is not right. The Buddha spoke of the meaning of the Buddha-nature as if it were a place cut off by a great ocean,[813] for the bodhisattva Mahāmati,[814] hoping only to arouse the (followers of the) two vehicles[815] to discard the Lesser Vehicle and to long for Mahāyāna. (Although) you can only reside in the *vaipulya* section (of the canon),[816] how can you realize based on the Seon school?"

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810 The "Biography of Huike" in *Xu Gaosengzhuan* 16, T2060.50.552b20ff., notes that Bodhidharma gave Huike the four-fascicle translation of the *Laṅkāvatāra sūtra*; this is revealed also in the "Entry on Bodhidharma" in the *Lengqie shiziji* that belongs to Northern Chan and that continued this theory (T 2837.85.1284c24ff.). After this, there was opposition between the Northern and Southern lineages of Chan, and Huineng of the Southern lineage was supposedly enlightened by a sentence in the *Diamond Sutra* (belonging to the prajñāpāramitā class). This theory was championed by Shenhui, who headed the attacks on Northern Chan, and as part of that attack he denied the theory of the transmission of the *Laṅkāvatāra sūtra*. However, the *Laṅkāvatāra sūtra* was quoted in the recorded sayings of Mazu Daoyi (709–788) (see XZJ 119.811a2), and so the *Laṅkāvatāra sūtra* was again valued. See *Simbeop yocho*, note 590.

811 This refers to the following sentence used in the Seon school: "The words of the Buddha are the core of the mind," which is based on the "Chapter on the Core/Mind of the Buddha's Words" of the four-fascicle *Laṅkāvatāra sūtra*. This sentence is the scriptural basis for the direct transmission of the seal of the Buddha-mind without reliance on letters. Accordingly, the Seon school was called the School/Lineage of the Buddha-mind.

812 This dialogue is based on *Seonmun bojangnok* 1, XZJ 113.989b7–15. Cf. Yanagida and Nishiguchi, *Zenmon*, p. 129.

813 A metaphor for a realm that cannot be understood through means such as language.

814 Mahāmati is the bodhisattva and senior-most monk in the assembly of the *Laṅkāvatāra sūtra.*

815 The śrāvaka vehicle and the pratyekabuddha vehicle.

816 S. *lalita-vistara* or *vaipulya*. One of the major divisions into five of the Mahāyāna sutras

[*In-go byeongeumnok*][817]

重峰祖師云, "達摩初來, 以正法眼藏密付慧可, 只觀僧那禪師<可師傍傳.>, 執筏堅固, 不得祖師正法, 將恐以愚惑情, 破滅正法. 故假設方便云, '楞伽經四卷, 是我心要, 付慧可兼傳之.' 然則祖門傳楞伽者, 爲僧那止啼之黄葉耳." <海東七代錄>

"The patriarchal teacher Jungbong[818] said, '(When) Bodhidharma first came he intimately conferred the store of the eye of the correct Dharma on Huike, and only saw that Meditation Master Sengna[819] [subsidiary biography under Master Huike] grasped the raft (of Buddhist teaching) firmly and could not understand the correct Dharma of the patriarchal teachers, and he feared that because of his stupidity and deluded thoughts he would destroy the correct Dharma. Therefore he provisionally established an expedient means, saying, 'The four fascicles of the *Laṅkāvatāra sūtra*[820] are the essentials of my mind, and I confer it on Huike (you) so you can transmit it.' So then the *Laṅkāvatāra* that is transmitted by the patriarch's pupils was merely a

according to their nature. This indicates all the Mahāyāna sutras other than the four sections of Avataṁsaka, Prajñāpāramitā, Nirvana, and Lotus. Yanagida and Nishiguchi, *Zenmon*, p. 137, show that Cheonchaek cited these lines from *Zuting shiyuan* 8, XZJ 113.230b4–5.

817 In *Seonmun bojangnok*, this is called "Seon Master Gamso's Record of Quotations of the Ancients to Distinguish (between Those of) the Present" (*Gamso Seonsa in-go byengeumnok*). This book is otherwise unknown. Cf. Yanagida and Nishiguchi, *Zenmon*, p. 140.

818 Dates unknown, a late Silla-early Goryeo monk. According to *Seonmun bojangnok*, XZJ 113.991a9, he was called Patriarchal Teacher Jungbong, Seon Master Jinggwan. He went to Tang China and inherited the Dharma of Changqing Huileng (852–932) before returning to Korea. In *Seonmun bojangnok* it is made clear that this is a dialogue about the source of Chan with King Gwangjong (925–975) of Goryeo. Cf. Yanagida and Nishiguchi, *Zenmon*, pp. 161–162.

819 Dates unknown. His lay surname was Ma. According to *Jingde chuandenglu* 3, T 2076.51. 221a23ff., when he was in his youth (or about twenty), he was intelligent enough to lecture on the Confucian classics *Liji* and *Yijing*, but on hearing a sermon by Huike, he, along with ten comrades, devoted themselves to Huike.

820 *Lengqie abaduoluo baojing*, which is the *Laṅkāvatāra Sūtra* in four fascicles. This is presumed to be the earliest of the three Chinese translations of this sutra.

yellow leaf to stop Sengna crying."[821]

[*Haedong childaerok* (Record of the Seven Generations of Korea)]

問, "般若經云, '諸佛從此經出, 故稱般若爲佛母.' 然則以般若爲宗, 可乎?"

Question: "The *Prajñāpāramitā sūtra* says, 'The buddhas come forth from this sutra; therefore it titles prajñā the mother of Buddha.' [822] And so should we regard prajñā to be the core?"[823]

答, "亦不可也. 般若此飜智慧, 若是智慧, 則舍利弗爲宗主也. 般若已前所說法, 皆爲戲論. 故經云, '蠲除戱論之糞也.' 是故, 當知, 般若是聲聞舐痔破癰之良藥耳. 安可謂禪門之宗主也!" <鑑昭錄>

Answer: "This also is not right. Prajñā[824] translated into our language is wisdom, and if if it is wisdom, then Śāriputra would be the chief of the (Seon) lineage.[825] The Dharma preached before the prajñā(pāramitā sutras) was all sophistry.[826] Therefore a sutra says, 'Remove the shit of sophistry.' For this reason you should know that prajñā is a good medicine that śrāvakas lick

821 A metaphor from the "Baby-practice chapter" of the *Mahāparinirvāṇa sūtra*: "It is like when a baby is crying, its parents take a yellow leaf of a willow tree, and say to it, 'Don't cry, don't cry. I will give you a gold piece.' Once the baby has seen it, it thinks this is true gold, and so it stops crying." *Daban niepanjing* 20, T 374.12.485c10–12.

822 This expression is found through all the sutras in the prajñāpāramitā sutra class. "The deep prajñāpāramitā gives birth to the buddhas; so it is the mother of the buddhas." *Da boruojing* (*Mahāprajñāpāramitā sūtra*) 306, T 220.6.558b14. "As the *mahāprajñāpāramitā* is regarded to be the mother of the buddhas, the buddhas of the three ages all rely on this sutra for the cultivation of practice and so can become buddha." *Jin'gangjing jieyi* (attributed to Huineng), XZJ 38.670a6–7

823 This dialogue is based on that appearing in *Seonmun bojangnok*, XZJ 113.989b15–990a2. Cf. Yanagida and Nishiguchi, *Zenmon*, p. 129.

824 S. *prajñā* = *prajñāpāramitā*.

825 This is said because Śāriputra was named the wisest of the Buddha's ten great disciples.

826 *Fahuajing* (Lotus Sutra) 2, T 262.9.17b21.

onto piles and break up ulcers.[827] How can he be regarded as the chief of the Seon lineage?"

[*Gamseorok*][828]

聖住和尙, 常扣楞伽經, 知非便捨, 入唐傳禪法. 道允和尙, 常究華嚴經, 一日乃曰, "圓頓之旨, 豈如心印之法?" 卽捨之, 亦入唐傳祖印.<七代錄>

Reverend Seongju[829] always fastened onto the *Laṅkāvatāra sūtra,* and if he knew something was wrong then he discarded it, and then he went to Tang (China) and (then) transmitted the Seon Dharma (in Korea). Reverend Doyun[830] always investigated the *Huayanjing* and one day said, 'How can the tenets of the Rounded and Sudden (teachings) be the equal of the Dharma of the mind-seal?' So he abandoned (the sutra) and went to Tang, and then

827 Originally this was an expression for biased behavior and sycophancy toward the powerful for benefits. Here it is used to show the idea that prajñā when compared to the path of the śrāvaka is demoted to nothing more than an expedient means. The following story appears in the "Lie Yukou" chapter of *Zhuangzi:* "The king of Qin fell ill and summoned his doctors. The doctor who broke the boils and drained them received one carriage; the one who licked his piles received five carriages. The meaner the method of cure, the greater number of carriages received." Cf. Watson, *Chuang Tzu*, p. 357, which gives the last line as "The lower down the area to be treated, the larger the number of carriages." Note that *Seonmun bojangnok* differs slightly here, immediately following from the sutra quote about shit. "You should know that prajñā is the great medicine that the śrāvaka (use) to chew through constipation of the bowels." Yanagida and Nishiguchi, *Zenmon*, p. 129.

828 This is the same work as the previously quoted *In-go byeongeumnok*, which in *Seonmun bojangnok* is called *Gamseo Seonsa in-go byeongeumnok*, but the book is otherwise unknown.

829 This is Muju Muyeom (801?–888?), who founded the Seongjusan mun, one of the Seon lineages of the Nine Mountains Seon of late Silla-mid Goryeo. Muyeom went to Tang China and met with Magu Baoche and received his instructions. He had earlier studied *Laṅkāvatāra sūtra* with Chan Master Faxing for several years. See Yanagida and Nishiguchi, *Zenmon*, p. 159.

830 Ssangbong Doyun (798–868), who was the founder of the Sajasan mun, one of the Seon lineages of Nine Mountains Seon. He went to China aged twenty-eight and received the Chan Dharma of Nanquan Puyuan (748–834).

transmitted the patriarchal seal (in Korea)."[831]

[*Childaerok*]

訣曰 周金剛之擧火, 亮西山之氷釋, 孚太原之聞鼓角, 海越州之得寶藏, 至於靈默之回頭, 良遂之稱名, 凡以此也.

Resolution: "The raising of the flame by All-round Jin'gang,[832] the dissolving of ice by Liang of Xishan,[833] the hearing of the beat of a drum by Fu of Taiyuan,[834] the gaining of a treasure-store by Hai of Yuezhou,[835] and

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[831] This passage is almost identical to *Seonmun bojangnok*, XZJ 113.991a5–8; cf. Yanagida and Nishiguchi, *Zenmon*, p. 152.

[832] "All-round Jin'gang" refers to Deshan Xuanjian (780–865). Deshan studied the sutras and vinayas as his specialty, and because he was versed in all aspects of the *Jin'gangjing* (Diamond Sutra) he was called All-round Jin'gang. The mention of Deshan lifting a torch is based on a story about him and Longtan Chongxin. Deshan went to Longtan seeking his instructions, and being late at night, Longtan gave Deshan a torch, and as Deshan was about to take it, Longtan blew it out. Deshan was enlightened at that instant, and the next day he took out his beloved *Jin'gangjing shuchao* (Selected Subcommentaries on the Diamond Sutra) in front of the Dharma Hall, raised up high a torch and said, "Even though you thoroughly investigate the profound theories of Buddhism, they are no different from throwing a hair into empty space; and even though you smash through the core paths of the vulgar world, it is only the same as a drop of water falling into a vast ravine." Then he burned the book. See "Biography of Deshan Xuanjian" in *Jingde chuandenglu*, T2076.51.317b20ff.; *Wumenguan*, case 28, T 2005.48.296b20–29.

[833] This is chief monk Liang, who originated from Xishan in Hongzhou. It is based on a story of a dialogue he had with Mazu Daoyi. As Liang was versed in the scriptures, he held the post of chief monk. One day he went in search of Mazu and had a dialogue concerning his lectures on a scripture that he was self-confident about, but Mazu saw through his ability, and as Liang turned his back to go, Mazu said, "Chief monk," and Liang was enlightened at that sound. Liang went back to the monastery and said to the assembly, "Today I was questioned by Great Master Mazu, and all that I had learned in my lifetime was destroyed just as ice dissolves in spring." Then he entered into West Moutain (Xishan) and lived there, and no further news was heard of him. "Biography of Chief Monk Liang" in *Jingde chuandenglu* 8, T2076.51.260a19–28. Referred to in *Seonmun bojangnok*; cf. Yanagida and Nishiguchi, *Zenmon*, p. 165.

[834] Fu of Taiyuan was senior monk Taiyuan Fu, a pupil of Xuefeng Yicun. This event occurred when he was lecturing on the *Nirvana Sutra* at Guangxiao Monastery in Yangzhou. Because the road was

even to the turning of his head by Lingmo,[836] the calling of his name by Liangsui,[837] all are therefore "this."

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blocked by snow, the cook of Jiashan was staying at Guangxiao Monastery and listened to Fu's lecture. When Fu was explaining Dharmakāya, Jiashan broke into laughter in spite of himself. When Fu had finished the lecture, he again explained Dharmakāya to Jiashan, but Jiashan did not agree, saying, "You only conjecture about Dharmakāya; you really don't know the Dharmakāya." He encouraged Fu to rest from all matters and try to investigate it. Fu investigated as was suggested, when one night at the fifth watch he heard the sound of the beat of the monastery drum and was suddenly enlightened. *Biyanlu*, case 99, "Evaluation," T 2003.48.222b26-c13; Cleary, *Blue Cliff Record*, pp. 437–438. Referred to in *Seonmun bojangnok*; see Yanagida and Nishiguchi, *Zenmon*, p. 176.

835 Hai of Yuezhou is Dazhu Huihai. This is a *gong-an* based on a dialogue between Dazhu and Mazu. Mazu said to Dazhu, who had come seeking the Buddha-dharma, "What are you doing going here and there, not looking back at your own treasure-store? I have nothing here, so what Buddha-dharma are you seeking here?" At that Dazhu asked, "What is my treasure-store?" Mazu replied, "That very thing that now asked me is your treasure-store. As it fully possesses everything and does not lack anything, you can use it freely, so what need is there to seek externally for it?" Hearing that Dazhu was enlightened. "Biography of Dazhu Huihai" in *Jingde chuandenglu* 6, T 2076.51.246c9–16.

836 Lingmo is Wuxie Lingmo, a disciple of Mazu. This is a *gong-an* based on a dialogue between Wuxie and Shitou. Wuxie sought out Shitou and said, "If I agree with a word, I will stay, but if I do not I will leave." As soon as Shitou went to grab a mat and sit, Wuxie threw it away. As soon as Shitou called out, "Monk," Wuxie turned his head, and Shitou said, "From birth to death there is only this, so what are you doing turning your head and shaking your brain?" At those words Wuxie was greatly enlightened. *Zongmen niangu huiji* 11, XZJ 115.644b14–17. Source, *Dongshan yulu*, T 1986.47.512b5–7.

837 Liangsui is Shouzhou Liangsui. This is a *gong-an* based on an exchange between Liangsui and Magu Baoche. Liangsui went in search of Magu, and Magu, seeing him coming, went off to do cooperative labor. When Liangsui found him at the work site, Magu made out not to know and went off to the abbot's quarters and shut the door. As Liangsui went to knock on the door, Magu asked, "Who is it?" and the moment he said "Liangsui," Liangsui was suddenly enlightened. *Seonmun yeomsong seolhwa*, case 511, HBJ 5.404a3ff. Referred to in *Seonmun bojangnok*, XZJ 113.991b; Yanagida and Nishiguchi, *Zenmon*, p. 171.

Dialogues of Those of Eminent Virtue

新羅文聖大王, 問無染國師曰, "禪教高爲寡人辨釋."

Great King Munseong of Silla[838] asked National Teacher Muyeom,[839] "Please distinguish and explain to me which of Seon and Doctrine is superior."

答, "百僚阿衡, 各能其職, 帝王拱默廟堂之上, 萬姓以安." 王聞之大悅.<無染國師別集>

Answer: "All the officials and pillars of state (chief ministers) are able in their posts, and the emperor merely bows silently on the shrine hall, and the peasants are at peace." The king was very delighted to hear this.

[*Muyeom Guksa byeoljip* (Separate Collection of National Teacher Muyeom)][840]

講華嚴座主, 問螺磎國師曰, "教之三種根機, 與禪之別傳一機, 請爲我辨釋."

A chief monk who was lecturing on the *Huayan*(*jing*) said to National Teacher Luoxi,[841] "Please distinguish and explain (the differences between) the three types of ability in the Doctrine and the single ability of the separate

838 The forty-sixth king of Silla, d. 857; reigned 839–857 when United Silla was weakening and many revolts such as that of Jang Bogo occurred. According to *Jingde chuandenglu* 11, T 2076.51. 282a17, he is listed along with Great King Heon-an as an heir to the Dharma of Seon Master Daejeung of Silla.

839 An identical dialogue appears in *Seonmun bojangnok*, XZJ 113.990b17ff. However, there Muyeom asks Chan Master Faxing the question.

840 In *Seonmun bojangok* this is based on "Account of Conduct of National Teacher Muyeom" (*Muyeom Guksa haengjang*), XZJ 113.990b17–18; cf. Yanagida and Nishiguchi, *Zenmon*, p. 151.

841 This is Luoxi Yiji (819–897) of the Tiantai school.

transmission[842] of Chan for me."

答, "世尊向生死海中, 張三種網, 摝人天魚, 豈將三網所摝之魚, 比況雲外注甘露之神龍耶?"<螺磎別集>

Answer: "The World Honored One spread out three kinds of net[843] in the ocean of birth-and-death to catch the human and god fish,[844] so would he take the fish caught in the three nets and compare them with the divine dragon[845] of the ambrosia poured forth from beyond the clouds?"

[*Luoxi bieji* (Separate Collection of Luoxi)]

訣曰 禪門正傳之機, 一似三網之上, 雲外神龍, 一似百僚之上, 廟堂天子, 其尊其貴, 不辨可知.

Resolution: "On one hand the ability of the correct transmission of the Seon Gate resembles the divine dragon beyond the clouds above the three

842 The single ability of the separate transmission indicates the ability to receive the tenets of the separate method that does not rely on doctrinal theories or letters.

843 The doctrinal theories are compared to a net, the net of doctrine. There are a number of schemes that classify the Doctrine into three sorts. The first divides them into gradual teaching, sudden teaching, and indeterminate teaching. According to *Shengman baoku* by Jizang (549–623), this was a scheme of southern (Chinese) scholars. The second is the scheme of Vinaya Master Guangtong (1139–1208), which was gradual teaching, sudden teaching, and rounded teaching. The third is the three vehicle teachings spoken of in the *Lotus Sutra*, being the doctrines of the śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle.

844 Fish are a metaphor for human beings. "The Great Saint is very skillful, long fostering opportune abilities, so that there is no one who is not entirely incorporated. Therefore this sutra (*Huayanjing*) says, 'He spreads the great net of the doctrine, placing it in the ocean of birth-and-death to catch the human and god fish and drags them up onto the shore of nirvana.' This is what is meant." *Huayan wujiaozhang* 1, T 1866.45.482b14–17.

845 This corresponds to the aforementioned single ability of the separate transmission. "Again it is like the king of dragons (nāga) spreading dense clouds, continually raining an ambrosia rain to fill the great ocean." Eighty-fascicle *Huayanjing* 38, T 279.10.204b15.

nets, while on the other hand it resembles the Son of Heaven in the shrine hall who is above all the officials, and their veneration and valuing can be known without distinguishing them."

Dialogues with Students of Doctrine

於是, 教學者五六輩, 憤然作色, 問清虛曰, "禪家發言, 越分過度. 無乃有其眼而無其足乎?"

At this, five or six students of Doctrine exploded in anger and said to Cheongheo (me), "The pronouncements of Seon overstep the bounds and are excessive. Isn't it that though they have eyes they lack legs?"

清虛正色而對曰, "禪家具眼具足. 寧可永劫沉淪生死, 不慕諸聖解脫者, 禪家之眼也; 不見他人非, 常自見己過者, 禪家之足也. 於戲! 世降聖遠, 魔强法弱, 視正法如土塊, 我之此語, 政如持盃水, 救輿火也. 五祖和尙云, '守我本心, 勝念十方諸佛.' 因指天詛盟曰, '若我誑汝, 我被世世虎狼所食.' 學者到此, 若不生悲感, 可謂與木石無異也. 故古德云, '重教輕心, 雖歷多劫, 盡作天魔外道.'"

Cheongheo sedately replied, "The Seon have eyes and have legs. 'Would they rather be drowned in birth-and-death for eternal eons than desire the release of the saints?'[846] These are the eyes of the Seon monks. 'Not seeing the faults of others, always looking at your own errors.'[847] These are the legs of the Seon monks. Alas! As we come down the ages the saint is further

[846] Words of Shitou Xiqian (700–790). It appears in a dialogue with Nanyue Huairang (677–744). "Biography of Qingyuan Xingsi" in *Jingde chuandenglu* 5, T 2076.51.240b23–24.

[847] The gist of this appears in the *Platform Sutra*: "Always see your own faults and you will correspond with the Way … If you see the wrongs of others, then your own faults will still accompany you." Zongbao version of the *Platform Sutra*, T 2008.48.351b25-c3.

away, the *māra* are stronger and the Dharma is weaker, and we view the correct Dharma like a clod of earth, and these words of mine are exactly like carrying a glass of water to save the cart from the flames.[848] The Reverend Fifth Patriarch said, 'Maintaining my original mind is superior to being mindful of the buddhas of all directions,'[849] and as a consequence he pointed at heaven and he swore an oath, 'If I deceive you I will be eaten by tigers and wolves for ages (of future rebirths).'[850] If on coming to this, students do not give rise to sympathy, they can be regarded as no different from wood and stone (insentient). Therefore a virtuoso of old said, 'Even though you value the Doctrine and despise the mind for many eons, in the end you will be a heavenly *māra* and a non-Buddhist.'"[851]

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848 Meaning to be feeble and unable to control the situation. This starts from the words of Mencius, "To be humane is superior to being inhumane; just as water is superior to fire. Recently, those who act humanely are just like using a glass of water to save a cart (load) of faggots from fire." *Mengzi*, "Chapter on Gaozi," Part A; cf. D. C. Lau, trans., *Mencius* (Harmondsworth: Penguin, 1970), p. 169; Legge, *Chinese Classics*, vol. 2, p. 420.

849 These words appear in *Zuishangsheng lun*, T 2011.48.377b17–18. "Question: 'What is called your own mind as superior to being mindful of that (other) buddha?' Answer: 'To always be mindful of that buddha will not (enable you to) escape birth-and-death; by maintaining your original mind you will reach the other shore.'"

850 This also follows the words appearing in *Zuishangsheng lun*, T 2011.48.379b8–9: "If I deceive you I will in future fall into the eighteen hells; I point to heaven and earth and make a vow. If you do not believe me, then I will be eaten by tigers and wolves for ages."

851 This is based on the following words of Huangbo Xiyun in *Chuanxin fayao*, T 2012.48.381c25–28: "Many students of the Way are enlightened in the doctrinal Dharma and are not enlightened in the mind-dharma. Even though they practice over eons, in the end they will not be the original Buddha (totally enlightened). If you are not enlightened in the mind, and even if you are enlightened to the doctrinal Dharma, this is to despise the mind and value Dharma." Cf. Iriya, *Denshin hōyō. Enryōroku*, p. 44.

跋文 (Epilogue)[852]

此卷, 惟政·行珠·寶晶, 三德士欣受, 禮謝, 卽通于禪教兩堂. 一日禪教數五十學者, 俱會一席.

This volume was received with delight by the three virtuous gentlemen, Yujeong, Haengju, and Bojeong. They bowed in thanks, and then spread it through the two halls (schools) of Seon and Doctrine. One day some fifty students of Seon and Doctrine together assembled in one place.

教者曰, "定慧等學, 明見佛性, 此理如何?" 禪者曰, "我家無奴婢."

Doctrinal (scholars): "What is the principle of the equal study of samādhi and prajñā, and clearly seeing the Buddha-nature?"[853]
Seon (scholars): "Our school has no slaves."[854]

教者曰, "菩薩觀衆生苦, 起慈悲心, 如何?" 禪者曰, "慈者, 不見有佛可成; 悲者, 不見有衆生可度."

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852 This epilogue is not found in other woodblock prints; it is found only in the woodblock printed at Daeheung Monastery in Haenan, Jeolla South Province.

853 This is a question asked by Nanquan Puyuan to test the ability of Huangbo Xiyun. "Chan Master Nanquan Puyuan of Chizhou asked Huangbo, 'What is the principle of the equal study of samādhi and prajñā, and clearly seeing the Buddha-nature?' Huangbo said, 'In the twenty-four hours of the day I do not rely on a single thing.' The master said, 'Isn't this your own viewpoint?' Huangbo said, 'Thank you.' The master said, 'Let alone the price of the drinks, who will you have return the money for the straw sandals?' Huangbo did not respond." *Seonmun yeomsong seolhwa*, case 203, HBJ 5.202c17–22. Cf. *Zengo*, pp. 220a and 269a, citing *Zutangji*.

854 This reply is also related to samādhi and prajñā. It appears in a dialogue between Tianhuang Daowu and Shitou Xiqian. "Chan Master Tianhuang Daowu asked Shitou, 'Apart from samādhi and prajñā, what Dharma do you instruct people with?' Shitou said, 'I have no slaves here, so what should I be apart from?'" *Seonmun yeomsong seolhwa*, case 350, HBJ 5.297c21–23.

Doctrinal (scholars): “Why do bodhisattvas contemplating the suffering of sentient beings give rise to a mind of compassion (*jabi*)?”

Seon (scholars): “*Ja* (mercy) is not seeing that there is a Buddha to become; *bi* (sympathy) is not seeing that there are sentient beings to liberate.”[855]

教者曰, “然則如來所說法, 不能度衆生否?” 禪者曰, “若言如來有所說, 卽是謗佛; 若言如來無所說, 亦是謗法. 眞佛無口, 不解說法, 眞聽無耳, 其誰聞乎?”

Doctrinal (scholars): “So then is it the case that the Dharma preached by the Tathāgata is unable to liberate sentient beings?”

Seon (scholars): “If you say that the Tathāgata preaches something you are slandering the Buddha.[856] If you say that the Tathāgata has nothing to preach, you are also slandering the Dharma.[857] The true Buddha has no mouth and cannot preach the Dharma, and true listening has no ears, so who is it that hears?”[858]

教者曰, “然則一大藏教無用處否?” 禪者曰, “一大藏教, 如摽月指也. 利根者, 如獅子, 鈍根者, 如韓獹.”

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855 The gist of this dialogue can be seen in *Wanlinglu*: “A student asked, ‘How do the buddhas practice great compassion and preach the Dharma for sentient beings?’ The master (Huangbo) said, ‘The compassion of the buddhas is unconditional and therefore is named great compassion. Mercy is not seeing that there is a buddha to become; sympathy is not seeing that there are sentient beings to liberate. His preaching of Dharma lacks instruction; the listening to the Dharma has no hearing and no obtaining. It is for example like in an illusory land preaching Dharma for illusory people.” *Wanlinglu*, T 2012.48.386a11–15; Iriya, *Denshin hōyō. Enryōroku*, p. 128.

856 A line from *Jin'gangjing* (Diamond Sutra), T 235.8.751c13.

857 Dazhu Huihai also applied this line of the *Diamond Sutra* as an identical method of argument. “The master (Dazhu) said, ‘If you say that the Tathāgata preaches the Dharma you are slandering the Buddha, and that person does not understand the meaning of what I preach.’ If you say that this sutra is not preached by the Buddha, then you are slandering the sutra. I ask that you great virtuosi will try to preach it.” *Jingde chuandenglu*, “Biography of Dazhu Huihai,” T 2076.51.247a4–6.

858 *Wanlinglu*, T2012.48.387a8–9. Cf. Iriya, *Denshin hōyō. Enryōroku*, p. 136

Doctrinal (scholars): "So then is it the case that the entire Great Canon's doctrines are useless?"

Seon (scholars): "The doctrines of the entire Great Canon are like a finger pointing at the moon.[859] Those of sharp faculties are like a lion; those of dull faculties are like a Han hound."[860]

教者曰, "信解行證, 階級分明, 豈非等覺者照寂, 妙覺者寂照, 轉煩惱者爲菩提, 轉生死者爲涅槃乎?" 禪者曰, "等妙二覺, 擔枷鬼, 菩提涅槃, 繫驢橛. 至於認名認句, 含屎塊, 求佛求祖, 地獄業."

Doctrinal (scholars): "The stages of faith, understanding, practice, and realization[861] are distinct and clear, so why don't those (bodhisattvas) of the *samyak-sambodhi*[862] calmly illuminate (faith), and those (bodhisattvas) of marvelous enlightenment calmly illuminate (understanding),[863] and those

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[859] Words from *Yuanjuejing*, T 842.17.917a27–28. "The doctrines of the sutras are like a finger pointing at the moon, so if you see the moon, then you clearly know that what points is ultimately not the moon."

[860] A Han hound is a fine dog of the state of Han in the Warring States period of China. It is black. Being tied to letters is compared to a dog, and those who directly grasp the gist of what is indicated are compared to a lion. Although the metaphor of a dog appears originally in the *Nirvana Sutra*, in later times that theme was amplified and paralleled with a lion. "All ordinary people only look at the result and do not look at the causes, like a dog that chases a clod and does not chase the person (who threw the clod)." *Daban niepanjing* 25, T 374.12.516b1–14. "If a mad dog chases the clod, the lion bites the person (who threw the clod)." *Zhufang menren canwen yulu*, XZJ 110.854a18. Cf. *Seonmun bojangnok*, Epilogue, Yanagida and Nishiguchi, *Zenmon,* p. 533.

[861] "Although the stages of faith, understanding, practice, and realization are not the same, yet the Dharma that is believed in through to the Dharma that is realized are originally not different. That is to say, understanding is to understand what is believed in, and the cultivation (practice) is the cultivation of what is understood, and what is realized is the realization of what is practiced." *Yuanjuejing lueshuzhu*, T 1795.39.573a7–9.

[862] Equivalent enlightenment. The fifty-first station of the fifty-two stations of the bodhisattva career, corresponding to the Buddha-stage. Marvelous enlightenment is the fifty-second station, the ultimate station.

[863] Cf. *Pusa yingluo benyejing*, T 1485.24.1018b19.

that turn around frustration be bodhi (practice), and those that turn around birth-and-death be nirvana (realization)?"

Seon (scholars): "The two enlightened (stations of bodhisattvas) of equivalent and marvelous (enlightenment) are cangue-bearing demons; bodhi and nirvana are hitching rails for tying up donkeys. When it comes to recognizing names and sentences, that is a clod containing shit; and seeking the Buddha and the patriarchs is the work of hell."[864]

教者曰, "佛也祖也, 又如何?" 禪者曰, "佛是幻化身, 祖是老比丘."

Doctrinal (scholars): "Also then, what are the Buddha and the patriarchs?"

Seon (scholars): "The Buddha is the illusory transformation body, the patriarchs are old bhikṣus."[865]

教者曰, "一切賢聖, 豈無見處證處?" 禪者曰, "自眼如何見? 自心如何證? 教中亦云, '頭本安然, 自生得失之想; 心本平等, 自起凡聖之見.' 豈非發狂耶!"

Doctrinal (scholars): "How do all the virtuous saints lack the state of views or of realization?"

Seon (scholars): "How do your own eyes see? Who does your own mind realize? In the Doctrine it is also said, 'Your head was originally at ease, but itself thinks of gain and loss;[866] the mind is originally equable, but it itself

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864 Following the words of Linji Yixuan. See *Linji yulu*, T1985.47.497c10–17; Sasaki and Kirchner, *Linji*, p. 166. "A bodhisattva of equivalent enlightenment or a bodhisattva of marvelous enlightenment will be like pilloried prisoners; an arhat and a pratyekabuddha will be like privy filth; bodhi and nirvana will be like hitching-posts for asses." The *Linji yulu* has literally "a person carrying a cangue and in chains" for "pilloried prisoners"; the words about the clod and the karma that lead to falling into a hell have been added in this epilogue.

865 Also words of Linji, *Linji yulu,* T 1985.47.499c20; Sasaki and Kirchner, *Linji*, p. 222. "The buddha is just a phantom body, the patriarchs just old monks."

866 This refers to the story of Yajñadatta, who, seeing his own face reflected in a mirror, mistakenly thought he had lost his head. This is used as a metaphor for stupid people who seek for their original nature outside of themselves. See *Lengyanjing* 4, T 945.19.121b8ff.

gives rise to views that there are ordinary people and saints.' How is this not going mad?"

教者曰, "畢竟, 其理如何?" 禪者曰, "自己分上, 本無名字, 方便呼爲正法眼藏, 涅槃妙心. 更有一語, 付在明日."

Doctrinal (scholars): "Ultimately what is this principle?"

Seon (side): "In your own endowment there originally are no names, but it is expediently called the store of the eye of correct Dharma and marvelous mind of nirvana. There is a further word, but we will give it to you tomorrow."[867]

於是, 禪教對辨訖, 各禮拜依位而坐. 西山曰, "此一期問答, 亦可跋禪教釋也." 卽喚沙彌雙翼書, 時萬曆丙戌至月上澣. 移于萬曆四十五年丁巳仲春日, 全羅道光州無等山氷鉢庵.

Thereupon the comparison and contrast of Seon and Doctrine ended, and each (participant) bowed and sat according to their position. Seosan said, "This period of dialogue can also be made an epilogue to *Seon-gyoseok*." Then he called on the śramaṇa Ssang-ik to write it down. The date was the first week of the eleventh month of the *byeongsul* year of the Wanli era (1586). He shifted in the forty-fifth or *jeongsa* year of the Wanli era (1617), in spring, to Bingbal Hermitage of Mt. Mudeung in Gwangju, Jeolla Province.

[867] When finishing a Dharma message or a dialogue, a standard form to conclude with is "As the following words are long, we will leave them till tomorrow."

VI

SEON-GYOGYEOL

(RESOLUTIONS OF [THE DIFFERENCES BETWEEN] SEON AND DOCTRINE)

禪教訣 (Resolutions of [the Differences between] Seon and Doctrine)

今禪者曰, "此吾師之法也." 今教者曰, "此吾師之法也." 一法上, 同於同, 異於異, 而指馬交諍. 嗚呼! 其孰能訣之?

Present-day Seon (students) say, "This is my master's Dharma." Present-day Doctrinal (students) say, "This is my master's Dharma." In a single Dharma there is identity in identity, and difference in difference, and yet the finger and horse[868] contend. Alas! Who can resolve this?

然禪是佛心, 教是佛語也. 教也者, 自有言, 至於無言者也; 禪也者, 自無言, 至於無言者也. 自無言, 至於無言, 則人莫得而名焉, 强名曰心, 世人不知其由, 謂學而知, 思而得, 是可愍也.

So Seon is the Buddha's mind; Doctrine is the Buddha's words. Doctrine goes from words to no words; Seon goes from no words to no words. If you go from no words to no words, then people will not get names for it; but if forced to name it, call it mind. Worldly people do not know the reason for this, and think that "if you study it you will know it; if you think of it you will get it."[869] This is pitiful.

教者曰, 教中亦有禪也云者, 出於非聲聞乘, 非緣覺乘, 非菩薩乘, 亦非佛乘之語

868 Finger and horse is a metaphor appearing in the "Discussion of Equality of Things" in *Zhuangzi.* "To use a finger to show that a finger is not a finger is not as good as using a non-finger to show that a finger is not a finger. To use a horse …" Cf. Watson, *Chuang Tzu*, p. 40. The contrasting phenomena of right and wrong, long and short, large and small, while only being able to be grasped within relativity, are based on the thorough relativism in which you cannot grant them independence. Here they are used as words meaning the unnecessary contention between Seon and Doctrine started over the one Buddha-dharma that lacks the discrimination of right and wrong.

869 From the line, "Doctrine is the Buddha's words" to here is a quote from *Seonmun bojangnok,* XZJ 113.986b17–987a2. However, it has "Seon" for "mind," and "forcibly name it mind" is "forcibly name it Seon." Cf. Yanagida and Nishiguchi, *Zenmon*, p. 64.

也. 然此禪家入門之初句, 非禪旨也.

Doctrinal students say, “There is Seon in the Doctrine.” These words come not from the śrāvaka vehicle, not from the pratyekabuddha vehicle, not from the bodhisattva vehicle nor from the Buddha-vehicle. But this is the first sentence of Seon students entering the gate; it is not a Seon tenet.

世尊一代所說之敎也, 譬如將三種慈悲網, 張三界生死之海, 以小網摝蝦蜆<如人天小乘敎>, 以中網摝魴鱒<如緣覺中乘敎>, 以大網摝鯨鰲<如大乘圓頓敎>, 俱置於涅槃之岸焉, 此敎之序也. 其中有一物, 鬣如朱火, 爪如鐵戟, 眼射日光, 口吐風雷者. 翻身一轉, 白浪滔天, 山河震動, 日月晦暝, 超出乎三網之外, 直上乎青雲之端, 注甘露而益羣生焉.<正如祖門敎外別傳之機.> 此禪之別於敎者也.

The teachings (doctrines) that the World Honored One preached in his lifetime are for example like taking three types of nets of compassion, which are spread in the ocean of birth-and-death of the three realms. The first net catches shrimp and shellfish [like the Lesser Vehicle teaching of humans and gods], the middle-sized net catches bream and mullet [like the teaching of the Middle Vehicle of the pratyekabuddha], and the last uses the large net to catch whales and sea-turtles [like the Rounded and Sudden teachings of Mahāyāna], which are all placed on the shore of nirvana. This is the order of the teachings.[870] In these there is a single thing,[871] with a mane like crimson flames, nails like iron lances, eyes shooting out sunlight, a mouth spewing

[870] This means the doctrines of the three vehicles. The doctrine differs according to the abilities of the śrāvakas, pratyekabuddhas, and bodhisattvas, and it is claimed that there are different methods of practice and results realized. These claims are found chiefly in the Vijñānavādin scriptures, with their sources in the *Avatamsaka* and *Lotus* sutras, but not only those. They greatly influenced later rankings of the teachings. In the Huayan and Faxiang schools, it is held that the three vehicles are expedient means, and that besides these vehicles there is also a single Buddha vehicle. Here the one Buddha-vehicle is replaced with the Patriarchal Teacher Seon of the separate transmission outside of the Doctrine.

[871] See *Seonga gwigam*, note 55.

out winds and thunder. If (this single thing) turns its body over once, white waves will dash the sky, the mountains and rivers will shake and move, the sun and moon will be darkened and obscured. It will transcend the three nets, right up to the ends of the dark clouds, pouring ambrosia out to benefit sentient beings[872] [exactly like the mechanism of the separate transmission outside of the Doctrine of the school of the patriarchs]. This is the difference of Seon from Doctrine. [873]

此禪之法, 吾佛世尊, 亦別傳乎眞歸祖師者也, 非古佛之陳言也. 今錯承禪旨者, 或以頓漸之門爲正脉, 或以圓頓之敎作宗乘, 或引外道書說密旨, 或以弄業識爲本分, 或以認光影爲自己者. 至於恣行盲聾棒喝無慙無愧者, 是誠何心哉? 其謗法之愆, 余何敢言?

This Dharma of Seon was also transmitted to our Buddha, the World Honored One, by patriarchal teacher Jin-gwi,[874] and it was not stated by the ancient buddhas.[875] Now of those who mistakenly received the Seon tenets, some regard the gates of sudden (enlightenment) and gradual (cultivation) to be the correct genealogy, some regard the teachings of Rounded and Sudden to be the lineage vehicle (of Seon),[876] some draw on the secret tenets spoken of in non-Buddhist writings, some regard manipulating the karmic consciousness to be their original endowment, some recognize shimmering

872 The one thing is here compared to a dragon, which when it turns its body over just once, the following functions show the process of the dragon rising to heaven and sending down rain.

873 The whole of this dialogue is almost entirely the same in its main points and overall content as *Seonmun bojangrok*, XZJ 113.990a6–16, with only a part of the expression and a sentence different. Cf. Yanagida and Nishiguchi, *Zenmon*, p. 130.

874 See *Seon-gyoseok*, note 765.

875 The ancient buddhas means those who became buddhas in past ages (not in our eon). Usually it means the seven buddhas of the past, including Śākyamuni. Here it refers to the six ancient buddhas, excluding Śākyamuni.

876 These words appear in *Seonmun bojangnok*, XZJ 113.988b11–12, from "mistakenly receive" to "lineage vehicle." Cf. Yanagida and Nishiguchi, *Zenmon*, p. 115.

reflections[877] to be their own original endowment. It even comes to recklessly striking and shouting blindly and deafly[878] without shame. Truly what mind is this? This is a transgression of abusing the Dharma, so what dare I say?

吾所謂教外別傳者, 非學而知, 思而得者也, 須窮心路絶, 然後, 始可知也, 須經自肯點頭, 然後始可得也. 師不聞乎? 自釋尊拈花示衆, 迦葉破顔微笑, 乃至出於口, 而傳之於後曰, 達磨廓然無聖, 六祖善惡不思, 讓師車滯鞭牛, 思師廬陵米價, 馬祖吸盡西江, 石頭不會佛法, 至於雲門胡餅, 趙州喫茶, 投子沽油, 玄沙白紙, 雪峯輥毬, 禾山打鼓, 神山敲羅, 道吾作舞, 斯等皆先佛先祖, 同唱教外別傳之曲也. 思量得麼? 擬議得麼?可謂蚊子之上鐵牛也.

What I call the separate transmission outside of the Doctrine is not known by study or gained by thought. You must thoroughly investigate "where the path of the mind is eliminated";[879] only then can you begin to know it;

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877 Cf. *Linji yulu*: "You must recognize the one who manipulates these reflections," but here with a different intention. *Linji lu*, T 1985.47.497b24–25. See Sasaki and Kirchner, *Linji*, pp. 162–163.

878 Without any line of reasoning, wielding the staff and shouting is compared to the actions of the blind and the deaf. The lineage master uses the staff and the shout in order to lead the student to the fundamental principle. They are techniques to demonstrate this appropriate to the conditions and circumstances of the other person. This means here that they wielded the staff and shouted without any genuine appreciation, merely imitating these techniques. "The sixth (of Linji's eight sorts of blows) is a blind flail and a blind staff. Sanshan Denglai said, 'If a lineage teacher treats a student by not distinguishing the ability the student brought and uniformly beats them, and there is no pearl (of true appreciation) in their eyes, that is called blindness. This is a fault of the master and is unrelated to the student.'" *Wujia zongzhi suanyao*, XZJ 114.518a7–9. "Huangbo picked up a staff and went to beat him, but the master (Linji) grabbed the staff, saying, 'You old fellow, don't blindly flail and blindly beat! From now on you will mistakenly beat others.'" *Jingde chuandenglu*, "Biography of Linji," T 2076.51.290c9–11.

879 Scrupulously examining but leaving aside the state of mind that has no space for inquiring into it via cogitation or reason is called "where the path of the mind is eliminated" or "state of tastelessness" or "where the mind has nowhere to go." This reveals the state that realizes the nature that *hwadu* conceal and is the acme reached by study of the *hwadu*. "In Chan investigation you must penetrate the barrier of the patriarchal teachers, and marvelous enlightenment requires that you investigate thoroughly where the path of the mind is eliminated. If you do not penetrate the barrier of the patriarchs and do not eliminate the path of the mind, then that is entirely being a spirit that depends on grass and trees." *Wumenguan*, case 1, T 2005.48.292c25–27.

and you must pass through nodding your head in self-approval and only then can you begin to get it. Why haven't you, master, heard it?[880] Ever since the World Honored One held up a flower and showed it to the assembly and Kāśyapa broke into a subtle smile until it came forth from his mouth, it was transmitted to later (generations). These were such as Bodhidharma's "vastly alone without anything saintly," the Sixth Patriarch's "not thinking of good or evil," Huairang's "if the cart is bogged whip the ox," to Huisi's "price of rice in Lüling," Mazu's "drink up all of the West River," Shitou's "I do not understand Buddha-dharma," through to Yunmen's "barbarian cakes," Zhaozhou's "drink tea," Touzi's "deal in oil," Xuansha's "white paper," Xuefeng's "roll a ball," Yaoshan's "beat the drum," Shenshan's "using a sieve," and Daowu's "dance"; all of these former buddhas and former patriarchs jointly sing the tune of a separate transmission outside of the Doctrine. Can you think about this? Can you seek it out? (That would) be said to be a mosquito on an iron ox.[881]

今當末世, 多是劣機, 非別傳之機也. 故只貴圓頓門, 以理路義路心路語路, 生見聞信解者也, 不貴徑截門, 沒理路, 沒義路, 沒心路, 沒語路, 沒滋味, 無摸底上, 打破漆桶者也.

The present is the last age (of the Dharma) and there are many of inferior abilities, which are not the abilities for the separate transmission. Therefore they only value the gate of Rounded and Sudden, and use the path of (seeking via) principle, the path of (seeking via) meaning, the path of (seeking via) the mind and the path of language[882] to produce seeing, hearing, believing,

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880 The next section, from "Ever since" to "time of a separate transmission outside of the Doctrine," is identical to the "Tune of the Separate Transmission Outside of the Doctrine" in *Simbeop yocho*, so the footnotes have been omitted here.

881 A state where there is no room for any inquiry or penetration, meaning the realized *hwadu*. See *Seonga gwigam*, note 151.

882 The path of principle is the method of understanding via reason; the path of meaning is the

and understanding. They do not value the shortcut gate,[883] the path without reason, the path without meaning, the path without mind, the path without language, the tasteless, and the smashing of the black hole[884] through non-seeking.

然則如之何而可也? 今師對八方衲子之輩, 下刃要緊, 不得穿鑿, 直以本分徑截門活句, 敎伊自悟自得, 方是宗師爲人體裁也. 若見學人不薦, 便與拖泥說敎, 瞎人眼不少. 若宗師違此法, 則雖說法, 天花亂墜, 總是癡狂外邊走也. 若學人信此法, 則雖今生未得徹悟, 臨命終時, 不被惡業所牽, 直入菩提正路也.

So then if it is like this then what should be done? Now you (master), when you are facing a group of Seon monks from all directions, bring down the sword (of expedient means) onto the critical point, you must not bore through, but directly take the shortcut live sentence of your original endowment and make them be enlightened of themselves and get it by themselves. Then you are a lineage master who tailors the teaching to the person. If you see that a student does not understand and you give him a muddied teaching preached (in excessive detail), then you will blind not a

method of approach via meaning; the path of the mind is the method of considering with the mind; and the path of language is the method of understanding by relying on the concepts of language.

883 The shortcut gate, meaning the fastest, shortest path. Although the term appears in *Biyanlu*, and *Dahuishu*, et cetera, the Seon master who used it as a concept describing the characteristics of Ganhwa Seon and likened it directly to Ganhwa Seon was Bojo Jinul. Later, beginning with Hyesim (Jin-gak) and up to Seosan, it was used in the main by Korean Ganhwa Seon masters. "As soon as you hear tasteless talk (*hwadu*) of the gate of the shortcut, you will not be mired in the fault of knowing and understanding, and you will then know the target, which is what is called hearing once but being enlightened a thousand times, and obtaining the great dhāraṇī." *Ganhwa gyeoruiron*, HBJ 4. 733a20–22.

884 Literally, a lacquered pail. Just as inside a lacquered pail you cannot see anything, this indicates a stupid person who does not know the reason of things at all. Here it shows the *hwadu* that excludes all discrimination, not communicating any news, blocking off all the paths of reason, meaning, mind, and language.

few people.[885] If a lineage teacher violates this method, then although he preaches the Dharma, flowers will drop confusingly from heaven, and it will be a crazed running after that which is outside. If students believe this Dharma, then although in this life they cannot be thoroughly enlightened, when they come to the end of their life, they will not be dragged down by evil karma, but directly enter the correct path of bodhi.

昔馬祖一喝也, 百丈耳聾, 黃蘗吐舌, 此臨濟宗之淵源也. 師必擇正脉, 宗眼分明. 故如許縷縷, 後日莫辜負老僧也. 若辜負老僧, 則必辜負佛祖之深恩也. 詳悉, 詳悉.

In the past, Mazu shouted once and Baizhang was deafened, so Huangbo stuck out his tongue (when he heard this story).[886] This was the source of the Linji lineage. You must select the correct genealogy, and your eye of the lineage (core theme) must be clear. Therefore should you be so endless (in speech), then in later days do not be ungrateful to me. If you are ungrateful

885 This means you must guide them so they can approach the nature of the consistently tasteless *hwadu*, and if you solicit this or that word and kindly exhibit explanations, then you will invite an adverse reaction that rather obscures the nature of the *hwadu*. From the line "be enlightened of themselves and get it by themselves" to here follows the wording that appears in "Reply to Reverend Shengquan Gui" in *Dahuishu*, T1998.47.942b20ff. However, "shortcut live sentence of your original endowment" in the *Dahuishu* is "fodder for your original endowment." Cf. Araki, *Daiesho*, p. 236.

886 There seem to be two kinds of vehicles of good understanding: one in which the damaged ear preserves the live sentence as the live sentence, and one concerning the lacquered pail that does not hear any sound of the shout and the mouth that shouts with a preverbal sound. "Baizhang raised the story of his second consultation with Mazu. 'Mazu saw me coming, and so raised his whisk upright. I asked, "Are you identified with this function or are you apart from this function?" Mazu then hung the whisk on the edge of his meditation bench, and after a pause, Mazu then asked me, "Later, when your lips flap, how will you (teach) people?" I grabbed the whisk and raised it upright. Mazu said, "Are you identified with this function or apart from this function?" I took the whisk and hung it on the edge of the meditation bench, and Mazu awesomely gave a shout and immediately I was deaf for three days.' Huangbo unconsciously in fright stuck out his tongue." *Biyanlu*, case 11, "Evaluation," T 2003.48.151c2–8. Cf. Cleary, *Blue Cliff Record*, p. 70.

to me, then you must be ungrateful to the deep grace of the buddhas and patriarchs. Know this carefully, know this carefully.

崇禎十五年, 歲次壬午, 仲春日, 全羅道海南地崑崙山, 大興寺開刊.

Printed at Daeheung Monastery on Mt. Gollyun in Haenam, Jeolla Province, on a certain day in the second month of spring in the fifteenth year of Chongzhen (1642), an *im-o* year.

VII

THE *CHEONGHEO* COLLECTION

The following is a compilation of abstracts, short pieces that in the viewpoint of the compiler coincide with the gist of the entire book.

祖師心要 贈圓俊大師 (The Mental Essentials of the Patriarchal Teachers, Presented to Great Master Wonjun)[887]

臨濟德山事, 非陰界中狂慧所及也, 故單活單殺, 非好手也. 黃龍病夫序.

Note: The matter (original endowment) of Linji and Deshan are not reached by crazed insight[888] within the shaded realm,[889] so if you only give life or kill, that is not a good skill. A preface written by Byeongbu[890] on (Mount) Hwangnyong.

問, 作何方便, 一念回機, 便悟自性?

Question: "What expedient means do you use to turn around the mechanism in a thought-moment so that you will be enlightened to your own nature?"[891]

887 Wanheo Wonjun (1530–1619), a pupil of Seosan. See the appendix to *Simbeop yocho*, note 738.

888 Insight that is scattered, unsettled. A criticism of incomplete insight that is not supplemented with meditation. The opposite is idiotic Seon. "These three kinds of insight (on emptiness, lacking attributes, lacking action), if you do not reside in samādhi, that is crazy insight." *Dazhidulun* 20, T 1509.25.206c18–19.

889 The world of discrimination in which your own mind is submerged in gloom, where you have lost the animated Seon ability. See *Simbeop yocho*, note 709. See also "Instructions to Chief Monk Huazang Ming" in *Yuanwu yulu* 4, T 1997.47.778b3–5: "Linji also said, 'After using the blown-hair (sword), you must sharpen it urgently.' Is this a matter within the shaded realm? Again it is not reached by the intelligent discrimination of worldly wisdom."

890 This is a humble designation used by Seosan for himself.

891 This question quotes the content of *Susimgyeol*, T 2020.48.1006c20–21. The following answer,

答, 只汝自心, 更作什麽方便! 道不屬知不知. 汝今, 若作方便, 更求解會, 譬如有人, 不見自眼, 以謂無眼, 更欲求見. 旣是自眼, 如何更見? 若知不失, 是謂見眼. 今時人, 不識自心是眞佛, 自性是眞法, 欲求佛而不觀己心. 若言心外有佛, 性外有法, 堅執此情, 欲求佛道者, 縱經塵劫, 燒身煉臂, 修種種苦行, 猶如蒸沙作飯, 只益自勞. 正念者, 道人日用事, 乃至解身支節, 臨命終時, 不失正念, 卽得成佛. 一切衆生, 本是菩提, 不應更得菩提. 伱今若聞發菩提心, 將一箇心學取佛, 擬作佛道, 任伱三祇劫修, 只得報化佛, 與伱本源眞性佛, 有何變涉?

Answer: "There is only your own mind; what further expedient means can you make! The Way does not pertain to knowing[892] or not knowing. If you now make an expedient means and seek a further understanding, you will for example be like a person who not seeing his own eyes thinks he has no eyes and so further desires to seek sight. Since they are your own eyes, how can you see any more? If you know that you have not lost them, this is called the seeing-eye.[893] People of the present do not know that their own mind is the true Buddha, that their own nature is the true Dharma, and they want to seek Buddha and yet they do not contemplate their own mind. If you say that Buddha is outside of the mind or that Dharma is outside of your nature and you firmly grasp this thought and want to seek the Buddha-way, even though you pass through innumerable eons immolating your body and burning your arms and repeatedly cultivate severe austerities, that is just like steaming sand to make (cooked) rice; it is only adding to your own troubles.[894] Correct mindfulness[895] is used daily by persons of the Way, so

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with the exception of the middle part of "the Way does not pertain to knowing or not knowing" until "only add to your own troubles" is a quote from *Susimgyeol*.

892 Words of Nanquan Puyuan. "Nanquan said, 'The Way does not pertain to knowing or not knowing. Knowing is false awareness; not knowing is neutrality.'" *Zhaozhou yulu* in *Guzunsu yulu* 13, XZJ 118.306a17–18.

893 From "there is only your own mind" to here is a quote from *Susimgyeol*, T 2020.48.1006c21–24.

894 From "People of the present do not know their own mind" to here is a quote from *Susimgyeol*, T 2020.48.1005c25–1006a2.

895 In this context, correct mindfulness directly indicates knowing the principle that sentient beings

even when their bodies are dismembered and they are at the end of their lives, they do not lose correct mindfulness and they can become Buddha.[896] All sentient beings originally are bodhi and have no need to further obtain bodhi.[897] If you now hear 'produce the mind of bodhi' and take a mind to study in order to grasp Buddha, and try to create the Buddha-way, even if you are allowed to practice for three innumerable eons,[898] you will only attain the recompense and transformation buddhas, but what connection does that have with your original source, true-nature Buddha?"

問, 如何出三界?

Question: "How do you leave the three realms?"[899]

答, 善惡都莫思量, 卽出三界. 汝若道佛是覺, 衆生是妄, 若作如是見解, 雖百劫修行, 輪廻六道, 無有歇時. 何也? 以謗本源自性佛故也. 伱若歇得念念馳求心, 便與祖佛不殊. 欲識祖佛麼? 伱面前聽法底是. 學人信不及, 向外馳求, 可惜, 可惜. 設求得者, 皆是文字上事, 終不得他活底祖師意. 此時不悟, 萬劫輪回. 一念淸淨光, 是法身佛; 一念無分別光, 是報身佛; 一念無差別光, 是化身佛. 山僧見處, 坐斷報化佛頭. 十地滿如客作, 等妙覺擔糞鬼. 五臺山無文殊, 伱欲識文殊麼? 只伱目前用處, 始終不疑, 此是活文殊. 又普賢觀音, 亦復如是. 一法者, 人

themselves are Buddha, and so is different from the correct mindfulness spoken of in fundamental Buddhism.

896 A quote from *Zuishangsheng lun* by the fifth patriarch, Hongren. T 2011.48.379a27–28.

897 From this sentence to the end of the passage is a quote from *Wanlinglu*, T 2012B.48.385c27–386a1. Cf. Iriya, *Denshin hōyō. Enryōroku*, p. 118.

898 S. *asamkhyeya-kalpa* or "innumerable eons," meaning an incalculably long duration of time. The *asamkhyeya-kalpa* are divided into three eons/kalpa of greater, middling, and minor, and so are called three *asamkhyeya-kalpa* as a common term.

899 In this dialogue, up until "because it is slandering … the Buddha of the original source" is a quote from *Wanlinglu in Guzunsu yulu* 3, XZJ 115.192a10–12. Cf. T 2012B.48.386a26–27; Iriya, *Denshin hōyō. Enryōroku*, p. 133.

人現前一念也. 若虛懷自照, 冪借回光, 則信一念緣起無生矣. 只在一念, 不費多力也. 故曰, "現今凡夫緣慮分別, 皆從眞性中起." 起卽無起, 當處便寂也. 如云 "忽然狂歇, 頭非外得" 也. 演若達多頭, 本安然. 自生得失之想, 皆由發狂也. 故知眞妄得失之見, 但自妄想, 如彼發狂也. 當知, 爲有妄故, 將眞治妄. 推窮妄性, 妄性本無, 何有眞可得? 若知眞妄一無所得, 知無所得者, 亦無所得也. 如是, 則平昔認名執相之患, 當下氷銷矣.

Answer: "Thinking of neither good nor evil, that is leaving the three realms.[900] If you say that Buddha is awareness (enlightenment) and that sentient beings are falsity, and if you make such interpretations, even though you practice for one hundred eons[901] and transmigrate through the six paths (of rebirth), there will be no stop to it. Why? It is because it is slandering the Buddha of the original source of your own nature.[902] If you can stop the mind that thought-moment after thought-moment chases after things, then you are no different from the patriarchs and buddhas.[903] Do you want to know the patriarchs and buddhas? The one who is listening to the Dharma in front of you. That's it! If students' faith is insignificant (does not reach that) and they chase after it outside, then that is lamentable, most lamentable. Even should they find it, that is entirely nominal, and ultimately

900 These words in *Wanlinglu*, T2012B.48.386a26, are a transformation of the words of Huineng, the sixth patriarch. "Huineng said, 'Not thinking of good, not thinking of evil, at just such a time, which is your, Senior Ming's, original face?'" Zongbao version of *Platform Sutra*, T 2008.48.349b24.

901 A hundred eons indicates the length of time it takes in the pratyekabuddha vehicle from initiating the mind for enlightenment until enlightenment. The theory says that the most rapid persons will achieve their aim if they practice for four lives and that the slowest will take a hundred eons of practice. "Of the pratyekabuddhas, the slowest will take four lives of practice, the slowest will even take a hundred eons of practice." *Dazhidulun* 28, T 1509.25.266c14–15.

902 This is a term from the *Platform Sutra*. "If you are simply enlightened in the three bodies (of buddha, *trikāya*), then you will recognize the Buddha of your own nature." Zongbao version of *Platform Sutra*, T 2008.48.354c23–24. Likewise, this is linked to the sudden enlightenment taught in Chan that uses the own-nature as a basis for seeing the nature.

903 From this sentence until the line "Samantabhadra and Avalokiteśvara are likewise" is from *Linji yulu*; cf. Sasaki and Kirchner, *Linji*, p. 166.

they will not get the intention of that living patriarchal teacher. If they are not enlightened at that time, then they will transmigrate for ten thousand eons. One thought-moment of immaculate light is the Dharmakāya Buddha; one thought-moment of the light without discrimination is the Sambhogakāya (recompense body) Buddha; one thought-moment of light without differentiation is the Nirmāṇakāya (transformation body) Buddha.[904] As I see it, you (must) cut off the head of the Sambhoga and Nirmāṇa (kāya) buddhas. (Even a bodhisattva) who has fulfilled the tenth stage is like a hireling[905] and (the bodhisattvas) of equable enlightenment or of marvelous enlightenment will be like a shit-carrying wretch.[906] There is no Mañjuśrī at Mt. Wutai.[907] Do you want to know Mañjuśrī? From start to finish not doubting what is functioning in front of your eyes is the living Mañjuśrī. Also, Samantabhadra and Avalokiteśvara are likewise.[908] A single dharma is a single thought-moment that is manifested in each person.[909] If you empty (the thoughts) you harbor and illuminate yourself,

904 From "If you can stop the mind that thought-moment after thought-moment chases" to here quotes parts from *Linji yulu*, T 1985.47.497b7–20. The explanation of a single thought-moment by the three types of Buddha is in the same vein as the words "They are that which is listening to the Dharma in front of you."

906 A person of humble status working as a casual laborer beneath others. It is a comparison with someone who seeks enlightenment externally while being idle and ignorant of the principle that you yourself are originally Buddha.

906 From "As I see it" to here is a quote from *Linji yulu*, T1985.47.497c9–10. 坐断 here is to be read 挫断; see Sasaki and Kirchner, *Linji*, pp. 166–167; and *Zengo,* p. 153a.

907 Mt. Wutai was a residence of Mañjuśrī, based on the words of the sixty-fascicle *Huayanjing*, T 278.9.590a3–5: "The bodhisattva Mañjuśrī leads a retinue of ten thousand beings to Mt. Qingliang in the northwestern region and there preaches the Dharma." See also *Wenshushili fabaozang tuoluonijing*, T 1185A.20.791c13, "The bodhisattva Mañjuśrī resides on the five-peaked mountain in the country of Mahācina to the northwest." The faith in Mañjuśrī popularly viewed Mt. Qingliang and the five-peaked mountain to be Mt. Wutai.

908 From "There is no Mañjuśrī at Mt. Wutai" to here is a quote from *Linji yulu*, T 1985.47.498c27–499a2.

909 From this sentence until "that point then is calm" a number of extracts are quoted from *Beopjip byeolhaengnok choryo*, HBJ 4.760b22-c6.

and slightly avail yourself of the reflected light, then believe for a thought-moment that conditional production does not occur. In that single thought-moment, do not waste much strength. Therefore it is said, 'The conditioned consideration and discrimination[910] of present ordinary beings, all rises from within the true nature.' When rising is non-rising, that point then is calm. As it is said, 'Unexpectedly the madness ended, his head was not obtained outside,'[911] (because) Yajñadatta's head was originally at rest.[912] He himself produced the thought of gain and loss which was entirely the reason for his going mad.[913] Therefore know that the views of true and false, gain and loss are simply your own false conceptions, which are like his (Yajñadatta) going mad. You should know that because there is falsity you take truth to counter falsity. If you thoroughly investigate the nature of falsity, the nature of falsity originally does not exist, so how can there be a truth to be obtained? If you know that one of (either) truth or falsity is unobtainable, you will know that the unobtainable is also unobtainable. If you (know) like this, then the misfortune of recognizing name and grasping attributes of the past will at that moment melt away."

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910 Same as the mind of conditioned thought that is one of the four kinds of mind in Zongmi's *Chanyuan zhuquanji duxu*, T2015.48.401b. It corresponds to the eight *vijñānas* all over, and means the cogitative discrimination that is produced by receiving the objects that correspond to each of the *vijñānas*. Kamata Shigeo, *Zengen shosenshū tojo: Zen no goroku* 9 (Tokyo: Chikuma shobō, 1971), p. 70: "the mind that perceives objects" or is conscious of sensations of objects.

911 This refers to the story of Yajñadatta in *Lengyanjing* 4, T945.19.121b21ff.

912 One day Yajñadatta saw himself reflected in a mirror, but when he could not see his face, he became mad thinking in error that this was a delusion created by a demon. Just as he sought for his own original head, this is a metaphor for a stupid person looking for something he has beyond himself.

913 From "Yajñadatta's head was originally" to here is a partial quote from *Beopjip byeolhaengnok choryo*, HBJ 4.757b12-c4.

禪門龜鑑序 (Preface to Seonga gwigam)

古之學佛者, 非佛之言不言, 非佛之行不行也. 故所寶者, 惟貝葉靈文而已. 今之學佛者, 傳而誦則士大夫之句, 乞而持則士大夫之詩, 至於紅綠色其紙, 美錦粧其軸, 多多不足, 以爲至寶. 吁, 何古今學佛者之不同寶也! 余雖不肖, 有志於古之學, 以貝葉靈文爲寶也. 然其文尚繁, 藏海汪洋, 後之同志者, 頗不免摘葉之勞故, 文中撮其要且切者, 數百語, 書于一紙, 可謂文簡而義周也. 如以此語以爲嚴師, 而研窮得妙, 則句句活釋迦存焉, 勉乎哉. 雖然離文字一句, 格外奇寶, 非不用也, 且將以待別機也.

Students of Buddhism in the past would not speak unless they were the words of the Buddha and would not practice unless it was a practice of the Buddha. Therefore they treasured only the holy texts[914] of the pattra leaves.[915] Present-day students of Buddhism transmit and recite the sentences of the lay elite and beg for and remember the poems of the lay elite. They even dye the papers (of the scrolls) red and green and adorn the rollers (of the scrolls) with beautiful silks, and no matter how many they have they are not satisfied, regarding them as the utmost treasures. Alas! Why is it that the past and present students of Buddhism are not the same in what they treasure? Although I am worthless, I have a regard for the scholarship of old and so treasure the holy texts of the pattra leaves. However, these texts are vexingly numerous, and the Tripitaka as vast as an ocean, and so those who follow me with the same ambition will not be able to avoid the labor of picking out (the useful) leaves, and so I have selected out several hundred of the most important and essential sayings and written them down in one volume. This means that the text is concise but the meaning is comprehensive. If you regard these sayings to be a strict master and

914 The sutra texts, the true sermons of the Buddha.

915 Pattra is written variously; in ancient India the sutras were incised on palm leaves, and so it was used as a word instead of sutra. The passages incised on the pattra were the sutras, and for that reason sutras were sometimes called pattra-sutras or pattra-leaf sutras.

thoroughly investigates them, obtaining their marvelous (principle), then be diligent, for the live Śākyamuni is present in each sentence. Even though there is a single sentence that is divorced from the letters, and that is a rare treasure outside of the conventions, and that is not useless, in future it will await (the appearance) of a special (person) of a special ability.

嘉靖甲子夏, 淸虛堂, 白華道人, 序

Summer of the *gapja* (year) of Jiaqing (1564), preface by Cheongheo-dang, Baekhwa Doin.

念佛門 贈白處士 (The Gate of Mindfulness of Buddha, Presented to Retired Scholar Baek)

心則緣佛境界, 憶持不忘; 口則稱佛名號, 分明不亂. 如是心口相應, 念一聲, 則能滅八十億劫生死之罪, 成就八十億劫殊勝功德. 一聲尚爾, 何況千萬聲? 一念尚爾, 何況千萬念耶? 所謂 "十聲念佛往生蓮池" 者, 此也. 然在口, 曰誦; 在心, 曰念. 徒誦失念, 於理無益. 思之, 思之.

The mind conditions the realm of the Buddha and retains the memory of that without forgetting; the mouth calls on the name and titles of the Buddha clearly and is not confused.[916] If the mind and mouth accord with each other like this,[917] and they chant (*nian*) a sound, then you will extinguish the sins of

916 This section until the line "how much more so a thousand or ten thousand sounds?" is a quote from *Linian amituo daozhang chanfa* 2, XZJ 128.162a4–7. The *Linian amituo daozhang chanfa* is a work related to the Pure Land school compiled into ten fascicles by Wang Zicheng, Layman Jiluo of the Yuan dynasty.

917 This passage up to here appears also in *Seonga gwigam*, section 52.

the lives and deaths of eight billion eons[918] and achieve the surpassing merits of eight billion eons. If even one sound is so, how much more so a thousand or ten thousand sounds. If even one (moment of) mindfulness is so, how much more so a thousand or ten thousand (moments of) mindfulness. This is the so-called "If you chant (the name of) the Buddha ten times you will be reborn in the lotus pond."[919] So when it is in the mouth it is called chanting; in the mind it is mindfulness. If you only chant and yet lose mindfulness, there will be no benefit (for attaining) the principle.[920] Think of this, think of this.

佛爲上根人說, 卽心卽佛, 惟心淨土, 自性彌陀, 所謂西方去此不遠, 是也. 爲下根人說, 十萬<十惡> 八千<八邪> 里, 所謂西方去此遠矣. 然則西方遠近, 在於人而不在於法也; 西方顯密, 在於語而不在於意也.

The Buddha preached "this mind is Buddha" for people of superior faculties, as well as "only mind is the Pure Land, your own nature is Amitābha,"[921] which is the so-called "the Western (Pure) Land is not far

918 The sutra authority for this is *Guan wuliangshou jing*, T 365.12.346a19–20. "Because of calling on the name of the Buddha, in each thought-moment (of calling), you remove the sins of eight billion lives and deaths."

919 The sutra basis for this can be seen in lines of *Da Amituojing*, T 364.12.337b4–5: "If you solely focus on mindfulness (*nian*), and every day you chant the name Buddha, and you vow to be born in this land, when you are about to die, you will also dream of seeing (meeting) this Buddha, and consequently you will be reborn there."

920 These last two lines are the opening lines of *Seonga gwigam*, section 52.

921 Such words had their basis in the Chan Dharma of the time in the context of the *Platform Sutra*, which stressed this Buddha of your own nature. The basis of Seosan's thinking on mindfulness of Buddha appears also in the "Afterword to the Engraving of the Essential Understanding of Amitābha" in *Amituojing yaojie* by Zhixu (1599–1655): "A sutra says, 'The three realms are only mind, the myriad dharmas are only consciousness.' A person of the past said, 'Be mindful that your own nature is Amitābha and produce (the thought) that only the mind is the Pure Land.' If you view these together, then the meanings of this mind creates Buddha, this mind is Buddha, there is no Buddha outside mind, and there is no mind outside of Buddha are clear." T 1762.37.374c13–15.

from here." For people of lesser abilities he preached "100,000 [ten evils] and 8,000 [eight perversities] leagues,"[922] which is the so-called "the Western Land is far away from here."[923] So then the distance to the Western Land resides in the person and not in the Dharma, and the revelation and hiding of the Western Land resides in the language and not in the meaning.

若人不生一念, 前後際斷, 則自性彌陀獨露, 而自心淨土現前矣. 此卽頓悟頓修, 頓斷頓證, 故無地位矣. 雖然, 翻妄行相, 非一朝一夕, 要假歷劫熏修. 故曰, "佛本是而勤念, 業本空而勤斷."

If a person does not produce a single thought, and cuts off the former and later periods, then the own-nature Amitābha alone is revealed, and the Pure Land that is their own mind is manifested before them. This is sudden enlightenment and sudden cultivation,[924] sudden cutting off and sudden realization,[925] and therefore there are no stages or stations (to be passed through).[926] Even so, turning over the false mental activities[927] is not (done) in a morning or an evening, but needs habitual cultivation through

922 See *Seonga gwigam*, note 304.

923 "If the mind-ground is simply lacking in the not good, then the Western Land is not distant from here. If you harbor the mind of not good, it will be difficult to be reborn (in that land) by mindfulness of Buddha. Now encouraged by excellent teachers, if you first remove the ten evils, then you will travel for 100,000 (leagues), and if you later remove the eight perversities, then you will pass through 8,000 (leagues)." Zongbao version of the *Platform Sutra*, T 2008.48.352a26–28.

924 Enlightenment and cultivation both completed in a moment. It appears in the Zongbao version of the *Platform Sutra*, but Zongmi's *Chanyuan zhuquanji duxu* systematized the scheme of sudden and gradual.

925 Meaning to end frustrations immediately, to realize enlightenment immediately. This can be understood in the same vein as sudden enlightenment and sudden cultivation.

926 This means the staged procedures such as the fifty-two stations that a bodhisattva practices and passes through according to Huayan.

927 This summarily expresses the various cognitive functions and their results that are produced in the mind.

eons. Therefore it is said, "Although the Buddha originally is right, yet he is diligent in mindfulness; karma is originally empty, and yet be diligent in cutting it off."[928]

參禪門贈澄長老 (The Gate of Investigation Seon,[929] Presented to Elder Jing)

念起念滅, 謂之生死, 當生死之際, 須盡力提起話頭. 若話頭有間斷, 則謂之生死, 謂之煩惱; 若話頭不昧, 則正是當人, 正是自家底也. 當此不昧時, 若起他念, 則決定被影子惑矣. 其未透關, 則如兒憶母, 如雞抱卵, 如飢思食, 如渴思水. 此豈做作底心也? 如此衆詳密密綿綿, 思復深思, 則必有到家底時節, 勉之勉之. 還知四大醜身, 念念衰朽麼? 還知四恩深厚麼? 還知人命在呼吸麼? 起坐便宜時, 還思地獄苦麼? 此是參禪人日用事, 亦點檢點檢.

The rising of thought and cessation of thought is called birth-and-death, so you must use all your strength to raise the *hwadu* within the interval of birth-and-death.[930] If there are interruptions or gaps in (the taking up of) the *hwadu*, this is called birth-and-death, and is called frustration. If the *hwadu* is not obscured, that is exactly the said person and is exactly your own (original face). If you give rise to that thought at this time of non-obscuration (of the

928 This is the same as the following words of Zongmi: "Although the Buddha originally is right, yet he was diligent in cultivation; although delusion originally is non-existent, yet you must cut it off." *Yuanjuejing lueshu* 1, T 1795.39.525a22–23.

929 Most of this passage is a quote of "Reply to Layman Bangsan" (HBJ 6.678a1ff.) and "Instructions to the Assembly" (HBJ 6.676b8–9) of *Taego eorok*.

930 An identical sentence is in *Taego eorok*, see "Reply to Layman Bangsan," in *Selections from Goryeo Seon Recorded Sayings*, at notes 173 and174.

hwadu), then you will definitely be deluded by shadows.[931] If you have not yet penetrated the barrier (of the *hwadu*), then you are like a baby remembering its mother, like a hen brooding on an egg, like starving and longing for food, like being thirsty and longing for water. How can this be the creating mind?[932] If like this you investigate it closely and in detail, and you think and deepen your thoughts (of the *hwadu*), then definitely there will be a period when you arrive home, so exert yourself in this, exert yourself in this. Do you know that the ugly body of the four elements decays moment by moment?[933] Do you know the profundity and depth of the four graces?[934] Do you know that human life depends on breathing in and out?[935] When you rise and sit at the appropriate time, do you think of the sufferings of hell? These are the daily matters of a person investigating Seon, and so examine it and examine it.

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931 This follows these lines of *Taego eorok*, "Instructions to the Assembly," HBJ 6.676c4–5: "Here there is only the said person (who is taking up the *hwadu*), and if that person gives rise to thought of another (*hwadu*), then he will definitely be deluded by shadows." See also "Reply to Layman Bangsan": "At this time, if you, Layman Bangsan, yourself give rise to another thought (not of the *hwadu*), then you will definitely be deluded by the shadow." *Selections from Goryeo Seon Recorded Sayings*, Taego, at note 179ff.

932 Follows these lines of *Taego eorok*: "Just be alert and focused in this way; focused and alert, and closely investigate it in detail. It is, for example, just like a baby remembering its mother, like when you are hungry you think of food, when you are thirsty you think of water. Even though you try to stop, it will not stop, and the thought deepens the thought, so how is this a mind that creates?" *Selections from Goryeo Seon Recorded Sayings*, Taego, at note 150.

933 Ibid., notes at 158–159.

934 The graces are those from parents, sentient beings, the king, and the three jewels of Buddhism.

935 This is a quote from *Taego eorok;* see *Selections from Goryeo Seon Recorded Sayings*, Taego, following note 159. The scriptural source is *Chuchu jing*: "Human life depends only in breathing in and out." T 730.17.527a14.

自樂歌 (Song on One's Own Delight)

清虛子, 嘉靖乙卯夏, 初判敎宗事, 同年秋, 又判禪宗事. 丁巳冬, 解綬入楓嶽, 戊午秋, 飛笻向頭流. 有一儒士譏之曰, "初得判事也, 其樂也莫甚, 今失判事也, 其窮也亦莫甚. 無乃惱於身而鬱於心也耶."

I (Cheongheo) in the *eulmyo* year of Jiaqing (1555), first served as supervisor of the Doctrine school, and in the autumn of the same year I also served as supervisor of the Seon school. In the winter of the *jeongsa* year (1557), I resigned from my offices and entered (Mt.) Pungak. In the autumn of the *mo-o* year (1558), I took my staff to (Mt.) Duryu.[936] There was a Confucian scholar who tested me, saying, "There was no greater happiness when you first became a supervisor; now that you have lost the position, there is no greater distress. Would you not be affected physically and depressed mentally?"

余笑而對曰, "余曾判事之前也, 以一衣一食, 高臥金剛也, 今判事之後也, 亦以一衣一食, 高臥頭流也. 且也, 一期生涯在於山林, 而不在於塵世也. 是故, 得失悲喜在於外, 而不在於內也, 進退榮辱在於身, 而不在於性也. 古之人, 有坐高堂之上,食前方丈不爲喜, 今得判事之類也, 臥陋巷之中, 簞食豆羹不爲悲, 今失判事之類也. 然則其進退也, 無樂無辱, 其得失也, 何喜何悲! 其喜怒哀樂也, 發於心而息於心也, 亦猶烟雲風雨, 起於空而滅於空也. 嗚呼, 達人所行, 則物來也, 順而應之, 物去也, 安而化之, 自歇自心, 自調自性而已."

I smiled and replied, "Before I was supervisor, I rested eminently[937] in the Geumgang (Mountains) with one robe and one meal (a day). Now, after having been supervisor, I live eminently on Mt. Duryu with one robe and

936 Another name for Mt. Jiri.

937 To spend one's time relaxed and without any worries. "Eminently" is an expression of the state of aloofness and removal of attachment to the vulgar world, and "resting" expresses the ending of frustrations and the state of a calm mind.

a meal (a day). Furthermore, my whole lifetime has been in the mountain forest (monasteries) and was not spent in the polluted lay world. For this reason, gain and loss, sadness and happiness are external and are not inner; promotion and demotion, glory and disgrace are in the body and are not in the nature. A person of the past did not regard sitting up in the high hall with food spread out before him[938] to be happiness, and so my present obtaining of the post of supervisor was of that kind. He did not regard lying in the mean alleys with a single pack of rice and bean soup (for food)[939] to be sad, and my current loss of the position of supervisor is of the same kind. Such is the case with promotion and demotion; there is no delight and there is no disgrace; and so in the gain and loss (of the position), what is happy and what is sad (about it)? This happiness, anger, sorrow, and delight are initiated in the mind and are ended in the mind, just as smoke, clouds, wind, and rain rise in the sky and cease in the sky. Alas! What a person of discernment practices is that if it brings things, then he will respond in concurrence with it.[940] If the thing leaves, then he is at ease and changes

938 A square table that is loaded up with a spread of rare and expensive foods. "Mencius said, 'In persuading great persons, despise them and do not consider their grandeur. Their hall is tens of feet high, with rafters extending several feet out. Were I to attain my ambitions, I would not have this. Food is spread out before them (on tables) ten feet across, and they have several hundred female attendants. Were I to attain my ambitions, I would not have them. They give themselves to pleasures, drink alcohol, driving and hunting in the fields, followed by thousands of chariots. Were I to attain my ambitions, I would not have them. All of what they take pleasure in I would not do. For me it is all in the rules of the ancient (sages). Why should I be in awe of them?" Cf. Legge, *Chinese Classics*, vol. 2, p. 496; *Mengzi* VII.2.23, i-ii; cf. Lau, *Mencius*, p. 201.

939 The "mean alleys" are narrow, dirty lanes – a humble expression for where one lives. A single pack and bean soup refers to a small amount of rice in a bamboo container and a half-gourd of water, meaning a simple life. They express metaphorically an eremitic life lived in the rural backwoods. This is written in various ways. The classic source is in the *Lunyu* (Analects of Confucius), VI.9: "Admirable was Yan Hui, with a bamboo container of rice to eat and a gourd of water to drink; he lived in his mean alley, where other people could not endure the distress, but Yan Hui's delight was not changed by it. Admirable indeed was Yan Hui." Cf. Legge, *Chinese Classics*, vol. 1, p. 188.

940 This is related to "Things come and there is a response. If the objects and things or sentient

(accordingly), by himself putting at ease his own mind, and by himself regulating his own nature."

> 其興也無窮, 故遂歌一曲而歌之. 歌曰, "其止也如如, 其行也徐徐. 仰之而笑, 俯之而噓. 出入兮無門, 天地兮蘧廬."
>
> This prosperity also has no distress. Therefore I composed a tune and sang it. The song is as follows:
>
> This halting is also just so;
> This walking is also slow and dignified.
> I look up and laugh,
> I look down and sigh.
> I go in and out but there is no door;
> Heaven and earth are my thatched hut.

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beings arrive, then there is a response immediately." This is a realm possible when the free mind that can associate at all times with objects without entanglements is established.

上完山盧府尹書 (Letter Sent to Governor[941] Ro[942] of Wansan)[943]

攀仰之中, 伏承令書, 伏悉令意. 小子之先祖行蹟, 及少年行蹟, 及出家因緣, 及雲水行蹟, 一一勿隱纖毫事, 再再垂問, 其敢嘿嘿. 畧擧三夢錄呈上, 伏惟令鑑.

While relying on your trust, I received your letter and understand your intentions. Since you have again and again asked me not to hide the slightest event of each aspect of the deeds of my ancestors and those of my youth, and the circumstances of my becoming a monk, and the deeds of my pilgrimage practice, how could I dare remain silent. In brief I shall present my Records of Three Dreams, and I humbly hope you will read it.

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941 The senior official of a superior prefecture. An official outside the capital at the rank three lower class.

942 Ro Sujin (1515–1590), a civil minister, scholar, with the style Sojae. His posthumous styles were Munui and Mun-gan. In the Eulsa purge of 1545 he was dismissed from the post of Adjunct of Personnel Section and lived in exile. Later, as a result of the incident of the wall-writing of the Yangjae post station, he was shifted to Jindo, a place of severe punishment, where he lived in exile for nineteen years. In 1567, after King Seonjo came to the throne, he was amnestied and employed as a subeditor and progressed through the posts of chief remonstrator, deputy promoter of learning (censor), censor in chief, chief of the personnel section, and chief promoter of learning. In 1573 (sixth year of King Seonjo), he was made Deliberative Councilor of the Right; in 1578, Deliberative Councilor of the Left; in 1585, President of the Deliberative Council; in 1588 he became the Director of the Secretariat-Chancellery, but in the next year, in the imprisonment incident of the *gichuk* year (1589), because he had formerly recommended the rebel Jeong Yeorip, he was denounced by the Censorate and dismissed. He was an able writer and calligrapher, but he was attacked by Zhu Xi-faction scholars for his study of the thought of Wang Yangming, and he associated with Hyujeong and Seonsu among other monks, and so also was influenced by Buddhism. He has left a literary collection, *Sojaejip*.

943 Wansan is Jeonju. An entry in the *Veritable Records of King Taejo*, seventh day of the eighth month of the lunar calendar, first year (1392), has, "Jeonju was elevated to be the superior prefecture of Wansan."

其錄曰, 小子也, 父之始祖, 本完山崔氏也, 母之始祖, 本漢南金氏也. 及太宗朝, 內外玄高祖, 各得龍虎榜, 移居昌化故, 父母俱以昌化, 爲故鄉也. 至外祖金縣尹禹, 得罪於燕山, 謫居于安陵, 父母連外祖, 家口沒爲舘吏. 過八年, 論得特蒙恩赦, 許通本職. 然遂爲關西氓, 命也.

The record says: The primal ancestor of my father was registered as of the Choe clan of Wansan. My mother's primal ancestor was registered as of the Gim clan of Hannam. By the reign of King Taejong (r. 1400–1418), my paternal and maternal great-great grandfathers[944] passed the military and civil service examinations[945] and shifted to live in Changhwa,[946] and so my father and mother both regarded Changhwa to be their native district. When my maternal grandfather, Gim U, a county prefect,[947] committed an offense against (Lord) Yeonsan (r. 1494–1506) and was exiled to live in Alleung,[948] my parents were implicated with my maternal grandfather, and my family members were reduced to being dependents.[949] After eight years, (the issue) was discussed and a special pardon was issued, permitting them to return to their original posts, but since they were already immigrant (peasants) of the Western Barrier, they were fated (to remain in exile).

父崔君諱世昌, 性自勉强, 知有好飮好詠之癖, 欲改之而未能也. 所能者, 惟平生, 口不出人之是非也. 年登三十, 有人, 擧爲箕城影殿之微官. 官人來而請行, 卜日以告父, 笑曰, "舊山烟月, 一壺白酒, 妻子歡心, 分亦足矣!" 卽解帶南首而臥, 長嘯數聲, 官人卽退. 凡鄕邑, 有疑者則決, 有訟者則止故, 遂任鄕官者, 十三年, 而邑人猶號曰, 德老云. 父之行蹟, 只此而已.

944 The *Account of Conduct* says great-grandfather.

945 See *Account of Conduct*, note 13.

946 See *Account of Conduct*, note 14.

947 See *Account of Conduct*, note 15.

948 See *Account of Conduct*, note 16.

949 Meaning they were dependent on officials or clerks to the prefect.

My father, Mr. Choe, had a taboo name of Sechang. By nature he was diligent and forceful, but he knew he had a weakness for drinking and singing (poetry). Although he wished to change this he was unable to do so. What he was able to do throughout his whole life was not to speak about the rights and wrongs (of others). When he turned thirty, a person recommended him for a petty official post (supervising) a portrait shrine in Giseong.[950] An official came and asked that he go, but when he told my father of the set date (for departure), my father laughed, "The misty moon of my native mountains, a jug of white wine (*makkoli*), a wife and children to gladden my heart, will that not be enough to satisfy my needs?" So then he untied his official belt, faced south and lay down, and leisurely whistled a number of tunes, and so the official retreated. He then resolved all the problematic issues of the local villages, and because the litigation stopped, he was appointed as a local district official. He did this for thirteen years, and then the local villagers named him "Virtuous Elder." The deeds of my father are just this.

母金氏, 性本幽閒, 居常出言, 未能盡善. 所善者, 惟平生, 面不現心之慍色也. 見貧人則厚賚之, 見尊執則誠敬之, 釀酒三瓮, 數數相遞, 使家翁, 無一日, 不與客同其醉也. 雖門外人馬駢闐, 連夜沈湎之際, 只含笑添樽而已, 實莫逆於心. 常謂家翁曰, "先生, 如見情親故友, 則萬莫以家貧爲薄之也. 妾之黃裳, 猶可典也, 況一廩之粟, 何可吝也. 設無一廩之粟, 可無官債耶." 家翁聞之, 常常怡悅. 母之行蹟, 只此而已.

My mother of the Gim clan was by nature basically reserved and quiet, but customarily was never very good at speaking out. However, for her whole life she was good at not showing anger on her face. When she saw poor people she gave generously to them; when she saw venerables she genuinely respected them. She would brew three jars of alcohol, replacing them frequently, so that the elders of the house would not go a day without getting drunk together with their guests. Even though people and horses thronged

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[950] Giseong is an old name for Pyeongyang.

outside the gates and for successive nights were flushed with drink, she simply smiled and added (alcohol) to the bottles, and really did not oppose this even mentally. She always said to the family's elder men, "Sir, if you see a close friend or old acquaintance, by no means use the poverty of our family to be stingy with that person. You can even pawn my yellow (good) clothes, so how much less the grain of the storehouse, so why should you be stingy? Even if you do not have a store of grain, could you not go into debt to the official (store)?" The family elders on hearing this were always happy. The deeds of my mother are just this.

正德己卯夏, 母也, 數月, 神氣不調, 一日, 小牕邊假寐, 有一老婆來禮曰, "勿憂勿慮. 胚胎一丈夫男子爾. 故爲婀飯來賀之." 云, 又設禮而去. 母忽驚寤曰, "異哉, 夫婦一甲<同生甲午>, 年近五十, 豈有今日事乎!" 致疑閔懼, 明年<庚辰> 三月, 果誕小子也.

In the summer of the *gimyo* year of the Zhengde era (1519), for several months my mother's vitality was irregular, and one day she was dozing while dressed beside a small window, when an old woman came and paid her respects, saying, "Do not worry, do not be concerned. Your embryo is a heroic male! Therefore I, the granny (of childbirth),[951] have come to congratulate you." She bowed and then left. My mother suddenly was startled awake, and said, "How strange! My husband and I are of the same *gap* (year) [both born in a *gab-o* year] and are close to fifty years old, so how can there now be such an event?" She had her doubts and was nervous. In the third month of the next year [*gyeongjin* (1520)] she gave birth to me.

小子初生, 以不煩保母, 母亦喜而奇之. 父母有時相戲曰, "老蚌晩出掌中之

[951] K. *halmi*, "granny" or "grandmother," as in *halmoni*. Here short for *samsin halmi*, the goddess of childbirth who appeared as an old woman. For a detailed examination of this complex of beliefs (though with some historically questionable sources), see Jo Jayong, *Samsin min-go* (Seoul: Gana ateu, 1995).

珠, 亦天也.” 俄及三歲, 壬午四月初八之晝, 父醉臥于樓中, 夢有一老翁, 來謂父曰, “委訪小沙門耳.” 翁遂以兩手, 擧小子而呪數聲, 聲若梵語, 不能通曉焉. 呪畢放下, 摩小子頂曰, “以雲鶴二字, 安汝名焉, 珍重珍重.” 父問雲鶴之意何謂也, 翁曰, “此兒一生行止, 政同雲鶴故也.” 言訖, 遂出門外, 莫知所之.

When I was first born, because I did not trouble my nurse, my mother was happy and amazed at me. At times my parents teased each other, saying, “An old oyster delayed in producing the pearl in the palm,[952] which is due to Heaven.” I was quickly three years old, and during the eighth day of the fourth month of the *im-o* year (1522), my father was lying drunk in a pavilion, and he dreamed of an old man who came and said, “I have been sent to visit the little śramaṇa!” The old man then raised me with both his hands and chanted an incantation several times; it sounded like Sanskrit, and we could not understand it. Having ended the incantations he put me down and rubbed me on my head, saying, “Use the two characters cloud and crane to be your name. Take care, take care.” My father asked the meaning of cloud and crane. The old man said, “The behavior of this child for his whole life will be exactly the same as a cloud and crane.” When he finished, he went out the door, and we don’t know where he went.

父亦夢覺, 與母相說夢事, 尤以奇之. 是故, 父母, 時向小子, 或喚曰, 小沙門, 或喚曰, 雲鶴兒. 小子, 亦與群童遊戲, 或聚沙成塔, 或將瓦立寺, 常作爲事, 凡類此也. 小子不幸, 年纔九歲, 母忽先敗, 又過一春, 父亦繼逝, 百年生計, 一朝瓦裂, 天地罔極, 伏廬哀哀而已.

My father woke from his dream and told my mother of his dream (and she of hers), and they were even more amazed. For this reason my parents then sometimes called me “little śramaṇa” and sometimes “cloud-crane child.” When I played with other children, I sometimes collected sand and made a stupa or took tiles to build a monastery, always doing things that

[952] Also, “an old oyster produces a pearl.” It is used as a metaphor for obtaining a wise child or indicating that old people have produced a child.

belonged in this category. But I was unfortunate, for when I was just nine my mother suddenly turned her back on the world (died), and in the next spring my father also passed away. The livelihood of a lifetime can be broken like a tile in a morning, and the (kindness of parents is like the) limitlessness of heaven and earth, so I prostrated myself in the mourning shack in deep grief.

邑倅李君思曾, 聞小子之名, 冬月招之, 指遠林松雪曰, "小子, 可作呼韻一句乎?" 小子低頭曰, "不敢." 倅初呼斜字, 應聲曰, "香凝高閣日初斜" 又呼花字, 亦應聲曰, "千里江山雪若花." 於是, 執手撫背曰, "吾兒也!" 云. 時年正十歲矣.

The village chief (subprefect), Mr. Yi Sajeung,[953] heard of my name, and in the eleventh month, winter, he summoned me, and pointing at the snow on the pine trees in the distant forest said, "Child, can you compose a line rhyming with a nominated (character)?" I lowered my head and said, "Yes." The subprefect first nominated the character *sa* (aslant), and I responded to the sound, saying, "The incense clouding the high pavilion,/ The sun for the first time is aslant (*sa*)." Again he nominated the character *hwa* (flower), and I again responded, "For a thousand leagues the rivers and mountains are covered with snow like flowers." Thereupon the subprefect held my hand and patted my back, saying, "My child." At that time I was exactly ten years old.

俄而倅携往京師, 就泮宮名錄于諸儒之尾也. 時年十二歲矣. 厥後學不益加, 而徒隨群友而倘佯焉. 一日, 一老學士, 見小子曰, "小子其能識我乎, 汝之故鄉, 去

953 Yi Sajeung, dates unknown, was a military official of the mid-Joseon period. His style was Sangjeong. While a military official, he was good at composing poetry, and later literary personages valued him highly. When he was governor of Anju, he adopted Hyujeong. In 1537 (thirty-second year of King Jungjong) he was commissioner of Yeonghae superior prefecture, in 1541 he was naval commissioner of Gyeongsang Right Province, and in 1547 he was army commissioner of Pyeong-an Province. Then in 1552 (seventh year of King Myeongjong) he was army commissioner of Hamgyeong North Province. In 1560, as Surveillance Commissioner of Hwanghae Province, together with Gim Sehan, Surveillance Commisioner of Gangwon Province, he gained merit for subjugating the rebellion of Im Ggeokjeong. In 1565 he rose to Surveillance Commissioner of the Army of Pyeong-an Province.

此不遠, 汝之先君, 與我有素, 不可外汝也." 引去于興仁門外, 指沙川古柳之岸曰, "此小子先君之舊墟也." 於是學士, 起數間書堂, 聚子弟五六輩, 俱誡曰, "汝等約爲兄弟, 可學於此, 勿放逸也." 以至三年, 擇師而學焉. 一擧而不中, 尤爲發憤, 時年十五歲矣.

Before long the subprefect took me to the capital (Hanyang) and enrolled me in the Bangung (Outer College),[954] putting my name at the end of the register of names. At the time I was twelve years old. After that my studies did not improve, and I only accompanied my friends to and fro. One day an old scholar looked at me and said, "Do you recognize me? Your home village is not far from here, and your late parents and I were acquainted, so I cannot ignore you." Then he led me outside the Heung-in Gate,[955] pointed to the old willows on the bank of the Sacheon (Stream),[956] and said, "This is the site of your ancestor's home." Thereupon the scholar raised an academy of several spans in size and gathered together about five or six students and commanded them all, "Promise to be brothers and study here and not be idle." In three years' time I selected a teacher[957] and studied with him. I tried the (highest-level state) examination but I did not pass. I was then even more zealous. At the time I was fifteen.

適受業師, 按轡于湖南, 卽與同學數輩, 追往之. 則師下車數月, 忽遭不天之憂,

954 In Zhou China, Bangung was originally the name of a school established in the capital of the feudal lords. In Korea the Seonggyungwan (Confucian College) was called Taehak (university) or Bangung. See *Account of Conduct*, note 21.

955 The Heung-in Gate is commonly called Dongdaemun (Great East Gate). This is the gate directly east, and was one of eight in the walls around Hanyang (Seoul).

956 A second-grade stream that flows through the area of the Jongno, Seodaemun, and Mapo wards of Seoul City. In the Joseon period, because the shores of this stream were where the Hongjewon, the place where Chinese envoys and officials lodged, it was also called Hongjewon Stream, and because the main course was silted up, it was also called Sand Brook (*moraenae*).

957 Han Yu in his "Shishuo" (Theory of the Master), wrote, "If you love your children, select a master to teach them, and he in his person is to be ashamed of being a teacher and has doubts." As can be seen from this, the first stage is to choose a good teacher and to value what you can learn from him.

已還京師也. 聚頭閔鬱之中, 一同學出言曰, "尋師千里, 事雖遠矣, 到此勝地, 空手而還, 不如從容遊玩南服山也." 諸同學, 皆曰, "可."

Just when I was receiving instruction, my teacher was appointed[958] to a post in Honam, so together with several of my fellow students, I followed him. Then several months after he had taken up the post, he unexpectedly encountered unnatural distress[959] and returned to the capital. We put our heads together in our disappointment, when one of my fellow students suggested, "Although our search for a teacher over a distance of a thousand leagues was far, since we have arrived at this excellent place, to return empty-handed is not as good as leisurely roaming and finding pleasure in the mountains and rivers of the southern conquest."[960] All of my fellow students said, "That's right."

於是, 各以輕裝而出, 趨向頭流山, 華嚴洞, 燕谷洞, 七佛洞, 義神洞, 青鶴洞, 大小精藍, 且宿且行, 任意飄揚, 以至半年矣. 一日, 有一老宿<諱崇仁>, 尋余曰, "觀子氣骨清秀, 定非凡流. 可回心於心空及第, 宜永斷乎世間名利心也. 書生之業, 雖終日役役, 百年所得, 只一虛名而已, 實爲可惜." 云. 余云, "何謂心空及第也?" 老宿, 良久瞬目曰, "會麼?" 余曰, "不會." 老宿曰, "難言也." 於是, 出示傳燈 拈頌 華嚴 圓覺 楞嚴 法華維摩 般若等, 數十本經論曰, "詳覽之, 愼思之, 則漸可入門也." 因囑靈觀大師.

958 Literally "pulling in the reins," which is a metaphor for going to an official post. It also indicates officials such as surveillance commissioners and inspecting commissioners. It derives from "Biographies of Proscribed Faction Leaders" of the *Hou Han shu*, "Biography of Fan Pang." "At the time Jizhou was starving and destroyed, and robbers and bandit bands appeared. So then Fan Pang was made imperial commissioner to investigate this. Fan Pang mounted his chariot, seized the reins and fearlessly had the ambition to purify the empire." This allusion of "seize the reins and purify" comes from this story.

959 Meaning the death of parents.

960 In the ancient period, areas outside the royal capital territory were divided into five conquests, so here it is the southern region.

Then each of us packed lightly and headed out for Mt. Duryu[961] and stayed at and traveled on from large and small monasteries in Hwaeom-dong, Yeongok-dong, Chilbul-dong, Uishin-dong, and Cheonghak-dong; wafting around at will for up to half a year. One day an elderly monk [taboo name Sung-in][962] sought me out and said, "Viewing your mettle to be pure and refined, (I deem that) you are definitely not an ordinary person. You should turn your mind to emptying the mind and graduating,[963] and it is best to forever cut off the mind of benefit of the secular world. The work of a bookish student (Confucian scholar), even though it is laborious throughout the day, what is obtained after a lifetime is only an empty name. Really this is lamentable." I said, "What is emptying the mind and graduating?" The elder monk paused, winked, and said, "Do you understand?" I said, "I do not understand." The elder monk said, "It is difficult to say." Thereupon he produced and showed me the *Chuandenglu*, (*Seonmun*) *yeomsong*, *Huayanjing*, *Yuanjuejing*, *Lengyanjing*, *Fahuajing*, *Vimalakīrtinirdeśa sūtra*, *Prajñāpāramitā sūtra*, and so on, several tens of sutras and śāstras. He said, "Peruse these carefully and seriously think about them, and then gradually you can enter the Gate (of Buddhism)." As a result I entrusted myself to Great Master Yeonggwan.

師, 一見而奇之. 遂以受業三年, 未嘗一日不勤勤. 凡吐納問辨, 一如抓痒也. 於是, 同學數輩, 各還京師, 余獨留禪房, 坐探群經, 益縛名相, 未得入解脫地, 益增鬱鬱.

As soon as he saw me, my master (Yeonggwan) thought me admirable. As a consequence I took lessons from him for three years, and there was not

961 A mountain straddling Jeolla North Province's Namwon City, Jeolla South Province's Gurye-gun, and Gyeongsang South Province's Sancheong-gun, Hadong-gun, and Hamyang-gun. It is called Duryu (Head Current) because "it has flowed from distant Mt. Baedu (White Head)." It is also called Mt. Jiri (Wise-change) because "stupid people who stay there will become wise." It is one of the three divine mountains of the past and was known as Mt. Bangjang.

962 See *Account of Conduct*, note 24.

963 See *Account of Conduct*, note 23.

a day in which I was not most diligent. All of that which he disclosed I took in, and what he asked me I judged, just like scratching an itch. Thereupon, each of my fellow students returned to the capital, leaving me alone in the meditation room. I sat searching the sutras but was increasingly bound up by names and attributes and was unable to gain entrance to liberation, and so I became more and more depressed.

一夜, 忽得離文字之妙, 遂吟曰, "忽聞杜宇啼牕外, 滿眼春山盡故鄉!" 一日, 又吟曰, "汲水歸來忽回首, 青山無數白雲中!" 明朝, 手執銀刀, 自斷青髮曰, "寧爲一生痴獃漢, 矢不作文字法師也." 以一禪大師, 爲授戒師, 以釋熙法師, 六空長老, 覺圓上座, 爲證戒師, 以靈觀大師, 爲傳法師, 以崇仁長老, 爲養育師也. 又往兜率山, 參學嘿大師, 師亦撫而印之. 還入頭流山三鐵窟, 過三夏, 入大乘, 過二夏, 義神 圓通 圓寂 隱神 諸庵凡遊戲者, 數三春秋, 小小行止, 不可記極也.

One night, unexpectedly I got the marvel of being divorced from letters, and so I intoned, "Unexpectedly I heard a cuckoo cry outside the window, and my eyes filled up with the spring mountains of my home town!" Another day I intoned, "Returning from drawing water I suddenly turned my head, (and there were) innumerable green mountains midst the white clouds." The next morning I grabbed a silver knife and cut off my own black hair, saying, "How could I be an idiot my whole life, so I vow not to become a Dharma-teacher of letters."[964] So I took Great Master Ilseon to be my precepts-giving master; Dharma Teacher Seokhu, Elder Yukgong, and Senior Gagwon to be the masters witnessing my precepts (on becoming a monk); Great Master Yeonggwan to be my Dharma-transmission master; and Elder Sung-in to be my education master. I also went to Mt. Dosol and consulted and studied with Great Master Muk, and he also nurtured (my enlightenment) and sanctioned it. I returned to Samcheol Cavern on Mt. Duryu, where I spent three summer (retreats), and on (Mt.) Daeseung I spent two summer (retreats). I visited and roamed around the hermitages of Uisin, Wontong,

964 A practitioner who does not investigate the meaning of the Buddhist scriptures but is solely tied up in their letters. Also called a text-chanting Dharma teacher.

Wonjeok, and Eunsin, spending three years doing so. These minor activities cannot be recorded in full.

一日, 訪友于龍城歷星村 聞午雞聲 率吟二偈<‘髮白非心白, 古人曾漏洩, 今聽一聲雞, 丈夫能事畢.’ 又, ‘忽得自家底, 頭頭只此爾, 萬千金寶藏, 元是一空紙.’ <云云>, 卽還山焉.

One day I was visiting a friend in Yongseong and was passing through Seong village when I heard a cock crow at noon, so I playfully intoned two gāthā. [“My hair is white, but my mind is not blank-old;/ An ancient had already divulged this./ Now I hear the sound of a cock;/ The hero’s work is done.” “Suddenly I got that which is mine,/ At every point it is just so./ Millions of gold coins in the treasure-store,/ Originally is only blank paper.”] Then I returned to the mountain.

丙午秋, 忽生遊方之志, 一瓢一衲, 遠入關東, 五臺山半年. 又入楓岳山, 尋彌勒峰, 留九淵洞一夏, 香爐峰一夏, 成佛 靈隱靈臺 諸庵各結一夏. 又移住含日閣, 過一秋. 其間, 或飢或寒者, 幾何而不覺, 夢過七八年矣, 時年亦三十秋也.

In the autumn of the *byeong-o* year, I suddenly had the ambition to travel around, and with a single gourd (bowl) and one robe, I entered distant Gwandong, where I spent half a year at Mt. Odae. I also entered Mt. Pungak and sought out Mireuk Peak, and I spent a summer (retreat) at Guyeon-dong, a summer at Hyangno Peak, and a summer retreat each at the hermitages of Seongbul, Yeong-eun, and Yeongdae. I also shifted to stay at Hamilgak, spending an autumn there. During this period I was sometimes hungry and sometimes cold, how much so I was not aware, in a dream that lasted seven or eight years. At that time I was thirty years old (1549).

於是, 聖朝復兩宗, 强從外人之請, 得大選名者, 一夏; 得住持名者, 二夏; 得傳法名者, 三朔; 得教判名者, 三朔; 得禪判名者, 亦三年. 其間, 或苦或榮者, 幾何而亦不覺, 夢過五六年矣, 時年政三十七歲矣.

Thereupon, the royal court restored the two schools,[965] and because of requests from outsiders, unavoidably I was nominated to the Grand Selection[966] for one year, as an abbot for two years, a teacher who transmits the Dharma for three months, Supervisor of Doctrine for three months, and Supervisor of Seon also for three years. During this period it was sometimes difficult and sometimes glorious, how much so I was not aware, being in a dream that lasted five or six years. At the time I was thirty-seven (1556).

一日, 忽返初心, 卽解綬, 以一技青藜, 還入金剛山, 泉石間過半年. 又向頭流山, 內隱寂過三年, 因曆黃嶺, 能仁 七佛 諸庵又過三年. 又向關東, 太白 五臺 楓岳 更踏三山. 然後, 遠向關西, 妙香山, 普賢寺, 觀音殿, 及內院 靈雲 白雲 心鏡 金仙法王 諸臺及茫茫天地, 許多山水, 一身飄若鴻毛, 亦如風雲之不定也. 小子之行跡, 亦只此而已.

One day I suddenly returned to my first mind (for enlightenment) and so I resigned my post and I took a staff of goosefoot[967] and returned into the Geumgang Mountains, where I spent half a year between its rocks and springs. Again I went to Mt. Duryu and spent three years at Nae-eunjeok (Hermitage), and then I passed another three years at Hwangnyeong, Neung-in, and Chilbul hermitages. Moreover, I went to Gwandong and again tramped across the three mountains of Taebaek, Odae, and Pungak. After that I went afar to Gwanseo, and in Gwaneum Hall of Bohyeon Monastery

965 Entry on fifteenth day of the twelfth month of the fifth year of King Myeongjong (1550) in *Myeongjong sillok* (Veritable Records of King Myeongjong) records: “It was ordered that the two schools of Seon and Doctrine be reestablished.”

966 Grand Selection, the Dharma rank for those monks who had passed the Sangha examinations in first place.

967 A staff made of a branch of goosefoot. From Latter Han China, there is a record that this was used to make a staff. It is also recorded that from the Unified Silla period in Korea, the king directly donated a goosefoot staff to very old men. It is recorded in *Bencao gangmu*, the standard pharmacopeia, “If you carry a goosefoot staff you will not have a stroke.” A folk belief averred that the goosefoot was also good for neuralgia.

on Mt. Myohyang, and the terraces there of Naewon, Yeong-eun, Baeg-un, Simgyeong, Geumseon, and Beobwang, and in the many mountains and waters, in the vast heaven and earth, with this one body blowing around like goosedown and like wind and clouds, was unsettled. My record of deeds are only this.

然, 對人則, 口不能不說於是非者, 慚於嚴父也, 見辱則, 面不能不現於慍色者, 愧於慈母也. 到此益知孝之一行, 人子之最難也. 噫! 一筆陳迹, 乃一夢也. 伏惟令鑑.

However, if in facing other people I cannot not speak of their rights and wrongs, then I will be shamed by my strict father; if in being disgraced my face cannot not show (the flush of) anger, then I will be shamed by my kind mother. In reaching this (state now), I further know of being an offspring and of the great difficulty of the single practice of filial piety. Ah! In this letter I have described my deeds, which are like a dream. I humbly hope you will read it.

再答完山盧府尹書 (Second Letter of Reply to Governor Ro of Wansan)

瞻望之中, 伏承令書, 伏悉前呈三夢錄令鑑. 留聰一一記憶, 反以致謝, 感愧感愧. 今更垂問, 以夢世二字, 辨之而示法云, 小子亦謹以啓答. 伏惟令鑑.

While respectfully thinking of you, I received you letter, and I understand that you have read the Record of Three Dreams that I previously presented to you. That you have retained what you have heard and remembered each thing, it is I rather who should thank you and who feels most ashamed. Now you further ask me about the two characters "dream-world" and to distinguish them to instruct you in the Dharma, so I also respectfully will set

forth my answer. I hope you will read it.

其啓畧曰, 小子也, 父之一夢, 得老翁之雲鶴, 母之一夢, 得老婆之丈夫, 小子之一生雲遊, 亦父母之一夢也. 所現者, 如許廣大, 而未移枕上, 所變者, 只在須臾, 而已作百年, 夢耶幻耶, 頃久融通, 眞耶妄耶, 一異無碍.

I will set it out in brief. In my father's dream we get the cloud-crane of the old man; in my mother's dream we get (the birth of) a hero; and my life of wandering like a cloud is also a dream of my parents. What was revealed was vast, and yet it did not move beyond the pillow; and what changed was only in a moment, and yet already a lifetime has passed. Is it then a dream or an illusion, an instant and a long time merged together? Is it true or is it false, unity and difference unimpeded?

一刹那也, 能攝無量劫, 無量劫也, 能攝一刹那, 然則常者非眞, 夢者非妄. 是故, 古人, 風雲可以示法, 絲竹可以傳心, 極樂佛國, 聽風柯以正念成, 香積世界, 湌香飯而三昧顯.

One *kṣana* (instant) can incorporate limitless eons, and limitless eons can incorporate a *kṣana*,[968] so then the permanent is not true, and a dream is not false. For this reason the ancients could use the wind and clouds (environment) to instruct in the Dharma and could transmit the mind using silk and bamboo (music).[969] In the Buddha countries of utmost bliss, they

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968 A kṣana is a moment. *Dafangguangfo Huayanjing*, "Chapter on the Inconceivable Buddha Realm," T300.10.906c15–20, says, "It is for example like a bottle already full of water, which placed in the rain, in the end cannot contain one more drop of water. And so like this, the bodhisattvas of the tenth stage, whose practices are marvelous and already perfected, for a long time in this samādhi manifest Buddhist affairs, and in a *kṣana* can include limitless eons, and in a single atom can include limitless lands, and in a thought-moment can incorporate the Buddha-realms, and at will can liberate limitless sentient beings.

969 "Wind and clouds, the vicissitudes of the moment. Silk and bamboo = the stringed and wind musical instruments, i.e., music.

can listen to the wind in the branches to form correct mindfulness; in the world of accumulated fragrance, samādhi will be revealed by eating fragrant rice.[970]

絶思議之深義, 未嘗碍於言念, 超視聽之妙法, 無不恒通於見聞. 謹白參玄大相公, 莫笑邯鄲華胥客, 宜收攝乎目前境界, 常遊戲於夢, 自在三昧歟. 遂爲三夢詞曰, "主人夢說客, 客夢說主人. 今說二夢客, 亦是夢中人." 伏惟令鑑.

The deep meaning of the elimination of conceptualization has never been obstructed by words and thoughts; all of the marvelous Dharmas that transcend looking and listening are always comprehended in seeing and hearing. I respectfully inform you that in the investigation of the profound you, great minister, should not laugh at the stranger (in the dreams) of Handan[971] and Huaxu.[972] Would not it be best to gather up the realms before

[970] "Mahāmati, if as you say, because there is language there are dharmas, this theory will be destroyed. Mahāmati, not all Buddha-lands have language. Language is artificially established. Mahāmati, there are some Buddha-lands where the Dharma is revealed by staring, some by manifesting strange attributes, some by raising eyebrows, some by moving eyeballs, some by showing a subtle smile, frowning, groaning, coughing and wheezing, remembering and shaking, and through such actions reveal the Dharma. Mahāmati, in the worlds of non-blinking and the world of marvelous fragrance, and the land of the Samantabhadra Tathāgata Buddha, they simply stare without blinking so that the bodhisattvas will obtain the forbearance of the Dharma of non-production and the superior samādhi. Mahāmati, it is not due to language that there are Dharmas, for in this world flies, ants, and other insects, even though they lack language, achieve their own affairs." *Dasheng Rulengqiejing* (*Laṅkāvatāra sūtra*) 3, T672.16.603a17–26. The second reference is to chapter 10 of the *Vimalakīrtinirdeśa sūtra*, "The Buddha of the Fragrant Land," in which Vimalakīrti sends an illusory bodhisattva to the Land of Accumulated Fragrance, where he receives the leftovers of the meal of its buddha. The fragrance attracted crowds of people and gods, and the bowl of rice was enough for all of them. The visiting bodhisattvas told Vimalakīrti, "The Tathāgata of our land does not use words and speech to preach, but uses the various fragrances to stimulate the devas in their observance of the commandments…realizing the samādhi…." T475.14.552c22–23; Luk, *Vimalakirti*, p. 105.

[971] Handan was the capital of the state of Zhao during the Warring States period in China. Shen Jiji, the mid-Tang-dynasty writer of *quanji* (supernatural tales), wrote in his *Zhengzhongji* (Record

your eyes and always play in your dreams, and be free in your samādhi? And so I have made a verse on the three dreams.

> The host in the dream spoke to the guest,
> The guest in the dream spoke to the host.
> Now the speaker about the two guests in the dream,
> Is also a person in a dream.
> I humbly hope you will read this.

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from Inside a Pillow/Dream) that "a young man named Lu Sheng was sleeping in an inn in Handan, and he saw the vicissitudes of his whole life in a dream. When he woke he realized that the vicissitudes of human history were of the same nature." The metaphor in this story for the fleeting nature of wealth and prosperity of human life was also called "the Handan dream" or "the pillow of Handan."

972 This indicates the country of Huaxu, where the legendary emperor Fu Xi or his mother lived. The Yellow Emperor of ancient China was daydreaming, and in his dream he went to Huaxu, and seeing the confused government of that country he woke up and was deeply enlightened. So a daydream or a good dream was also called "the dream of Huaxu." In the "Yellow Emperor" chapter of *Liezi*, "(The Yellow Emperor) was sleeping during the day, and he dreamed of travelling to the country of Huaxu, which is to the west of Yanzhou and to the north of Taizhou, and its extent of thousands or tens of thousands of leagues was unknown. The power of boats and chariots then were insufficient to reach it, so it could only be travelled spiritually. This country has no leaders and is just so as is. Its people lack lusts and desires, and are just so as is. They do not know delight in birth, and do not know dislike of death, and therefore there is (no idea of) premature death … Beauty and ugliness do not confuse their minds, the mountains and valleys are not trampled by their feet, they only travel there spiritually. When the Yellow Emperor woke, he was happy and satisfied."

祭父母文 (Memorial for My Parents)

維, 丙子正月朔, 越十有三日, 行出家小子, 兼判禪教事賜紫都大禪師, 某, 病臥妙香山, 深源洞, 上南臺, 草庵, 具幣遣人, 欽告于父母雙墓之下. 伏, 以九天蒼蒼, 九原茫茫, 父兮何所? 母兮何方? 人誰無父母, 我父母之恩, 逈異他人也; 人誰無死生, 我父母之死, 實爲痛心也. 追思往日, 則人稱其慈, 而不知其幽間之慈也, 人識其嚴, 而不知其道德之嚴也, 慈足以撫後嗣; 嚴足以紹先烈.

Now[973] (in the cycle)[974] on the thirteenth day of the first month of the *byeongja* year (1576),[975] I (*soja*), a practicing monk, conjointly Supervisor of Seon and Doctrine,[976] Royally Granted the Purple Robe,[977] General Great Seon Master,[978] am lying ill on Mt. Myohyang in my thatched hermitage on Sangnam Terrace in Simwon-dong. I prepared the (sacrificial) gifts and sent a person to respectfully announce (the offering) below the double tomb[979] of

973 "Now" is an introductory particle customarily added to the start of a memorial.

974 Although these words are missing from the original text, as the memorial usually begins with the words, "Now, the year in the cycle is," they have been added here. "Year in the cycle" means the "current year in the cycle" of sixty years used in East Asia. Following this come two characters to indicate the number in the cycles of stems and branches.

975 Seosan was fifty-seven years old in Korean counting. Yet because he was addressing his parents, he uses *soja* or "little son" as a reference to himself.

976 To be jointly supervisor of the Seon School and supervisor of the Doctrinal School. See *Account of Conduct,* notes 5 and 26.

977 To have received a purple *kaṣāya* awarded by the king. From Tang and Song dynasty times, officials who could enter the imperial hall, those of rank three lower class and above, wore purple. See *Account of Conduct,* note 4.

978 As the highest position in the Seon school, it corresponds to the Supervisor of the Seon School. In the reign of King Myeongjong, this post was abolished along with the Sangha examinations, but after Hideyoshi's invasion, it was absorbed into the newly instituted post of General Controller of the Eight Provinces.

979 This means that two grave mounds are made in the same grave site, and the mounds of husband and wife are lined up. When the graves of husband and wife are put in one place, they were also said

my parents. Prostrate, as the nine heavens[980] are so endlessly blue, the nine plains[981] are so vast, where father did you go, mother where are you? Nobody is without parents, but the grace of my parents was much superior to that of other people; nobody escapes birth-and-death, but my parents' deaths really are painful to my mind. When I think back to past days, people praised (my mother's) kindness, but did not know her quiet and reserve (hidden kindness); people knew my father's strictness, but did not know the strictness of his morality. Her kindness was sufficient to cherish her heirs, his strictness was sufficient to continue (the legacy of) illustrious ancestors.

柰何三子結髮之日, 小子齠齔之年, 慈母, 忽乘於鸞翼, 嚴父, 繼騎於箕尾? 風悲古木, 月吊空門. 小子拜庭也, 誰訓詩? 拜門也, 誰斷織? 念父之腹已裂, 哭母之淚成血, 窮天下之悲, 極人世之慘, 有甚於此者乎? 嗚呼! 痛哉!

Why was it that on the days their three children[982] tied the topknot[983]

to be buried together. The tombs of husband and wife were to be a double tomb or joint burial so that the burial would accord with the principles of yin and yang. In the *Gyegokjip* 9 of Jang Ju (printed 1643), "Announcement to the Late Mother, Mrs. Jeonggyeong of the Bak Clan," he writes, "Because of the restraining taboos of yin and yang, you must not be buried together, and also, because of the narrowness and restrictions of the landforms, it would be difficult to set out a double tomb."

980 Heaven was divided into nine sections. The central point was added to the eight heavens of the four quarters and the four cardinal points to make nine. One of the abodes of the dead.

981 This has various meanings: the meaning that there is a great earth of nine divisions (of China) corresponding to the nine heavens and the meaning of the underworld of nine springs or the Yellow Springs. According to the Confucian worldview, when people die, the light *hun* spirit or soul ascends to heaven, and the heavy *bo* spirit descends to earth and stays there. In the memorial sacrifice ritual, this corresponds to the ceremony of calling together the *hun* and *bo* that are divided into yin and yang into the spirit tablet and praising them. "When people die the *hun* rise and the *bo* descend." *Mengzi jizhu*, "Wanshang Chapter," Part A.

982 Seosan had two older brothers and an older sister. He describes more of the facts below.

983 To tie the hair into a topknot means a person was already married or of an age to be married.

and I was in the year I had lost my milk teeth,[984] my kind mother suddenly rode up on the wings of a simurgh[985] and my strict father continued by riding on its tail?[986] The wind grieved with the old trees, the moon mourned for the empty gate, and I bowed in the courtyard, but who would instruct me in the Odes?[987] I bowed at the gate, but who would cut the loom?[988] As I thought of my father, my stomach was rent apart; as I cried for my mother, the tears became blood; the grief of the empire was exhausted, the grief of the human world is at its peak. What can be more extreme than this? Alas! How painful!

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984 Gain permanent teeth to eat with. In "Letter Sent to Governor Ro of Wansan" Seosan writes that he lost his mother when he was nine by the Korean count, and ten when he lost his father.

985 The *luan* bird or simurgh was a mythical creature, which according to the *Shanhaijing* looked like a pheasant and had variegated patterning. It was thought that when this bird appeared, the world would become peaceful. A *luan's* wing is referred to in "At the Shrine of the Goddess Lanxiang," a poem by Li He (790–816): "The dance girdle decorations cut out from a *luan's* wing; the gauze belt smeared with thin silver."

986 A thoroughbred horse's tail, usually meaning to follow a great man and get on in the world. The *Shiji,* "Biography of Boyi," says, "Although Yan Yuan was diligent in his study, he attached himself to a thoroughbred's (Concucius') tail and went on to become even more illustrious."

987 This is based on the old story of Confucius teaching his son Boyu in a courtyard. "Chen Kang asked Boyu, 'Have you heard (anything) special (from your father)?' He replied, 'No. Once he (Confucius) was standing alone and I was hurrying past across the courtyard, when he said, "Have you learned the Odes?" I said, "Not yet." "If you have not learned the Odes, you will have nothing to say." I retired and studied the Odes. On another day, he was again standing alone and I was hurrying across the courtyard. He asked, "Have you learned the Rites?" I replied, "Not yet." "If you have not learned the Rites, then you will having nothing to stand on." I retired and studied the Rites. I heard only these two (things from him).' Chen Kang retired and said, happily, 'I asked one thing but got three: I have heard of the Odes, the Rites, and also that the gentleman keeps his son at a distance.'" *Lunyu* (Analects), "Jishi," XVI.xiii; cf. Legge, *Chinese Classics*, vol. 1, pp. 315–316.

988 Mencius stopped his study and returned home; when his mother cut the thread of the loom, he exerted himself further. This means, who will continue my education or encourage it? See "Mother of Meng Ke of Zhou" in *Lienuzhuan*: "Your neglect of your studies is like my cutting of the thread of the loom." Cf. Lau, *Mencius*, p. 216.

小子於是, 隻影飄零, 名題舘學. 螢窓事罷, 落髮山林, 判禪教事, 再朝金闕. 歲月如流, 星星白髮, 尋而二兄已頹, 一妹連萎. 號天也, 天高而莫籲; 叩地也, 地厚而莫訴. 至於今日,斷恩, 雖云制; 追遠, 亦是儒綱. 歎禾, 而思故園, 則雲容, 可慘; 望松楸, 而想衣冠, 則風聲, 亦悲. 嗚呼! 痛哉!

I then, like a lone cloud and blown leaves, had my name entered in the Hall for Learning.[989] When I gave up my study (for the exams) by firefly light,[990] I took the tonsure in the mountain forest (monastery), became the Supervisor of Seon and Doctrine, and twice had an audience in the golden palace.[991] The years and months flowed by, and my hair was speckled white; and when I searched, my two older brothers were already decrepit and my older sister was continuously ill. I called on Heaven, but Heaven is high and cannot be beseeched; I knocked (my head in prayer) on the earth, but the earth is too thick and cannot be complained to. Right up until today I have cut off the grace (from my parents); even though this is said to be the Buddhist regulation, the following after those far away (giving offerings to ancestors) is also a Confucian principle. Sighing at the millet,[992] I longed for my old garden, and then the clouds swallow it up, which is grief. I gaze at the pine and the catalpa,[993] and long for the robe and cap (of the gentry), but then the wind sounds and it is again sad. Alas! How painful!

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989 This is the Seonggyungwan of the Joseon period, and indicates the four colleges of each of the directions.

990 To study by the light of fireflies; a metaphor for studying hard, from a story of Che Yin of the Jin dynasty.

991 Meaning the palace where the king or emperor lived.

992 Jizi (K. Gija) sighed at the violent rule of King Zhou of the Yin dynasty, and so he wrote a verse aimed at him: "A Sigh at the Flourishing Wheat." The *Shiji*, "The Generations of the House of Song Weizi," says, "The wheat stalks so thick, the millet glossy and dense, that cunning youth does not love me."

993 This is a common name for the trees in the vicinity of a grave. Generally, many pines and catalpa were planted there, hence this name. By extension, this means the grave, and it was used in particular for the grave sites of one's parents.

又念小子初生也, 膝下掌上, 父恩如天, 嚥苦吐甘, 母德如地. 又念我母, 乘化之朝, 則母也爲小子, 三喚阿只, 一聲痛哭, 嗚呼! 痛哉! 又念我父, 乘化之夜, 則父也抱小子, 高枕衾中, 泊然而逝, 嗚呼! 痛哉! 青燈掛壁也, 無復見我母之絲麻, 故山烟月也, 無復見我父之詩酒, 音容杳漠, 永訣千秋. 然, 幽明一理, 父子一氣, 千里一慟, 萬拜一獻. 白髮一兄, 爲我一奠, 冥漠有知, 尚哀鑑之.

Again, if I think of my early life, my father, who put me at his knees and doted on me, had a grace like that of heaven; my mother, who (fed me) swallowing it if it was bitter but giving it to me if it was sweet, had virtue like the earth. I also think of my mother, on the day she passed away, she called out, "Baby,"[994] to me three times, weeping bitterly in a loud voice. Alas! How painful! I also think of my father on the night he passed away, he held me and while propped up on his pillow and under the quilt, he departed tranquilly. Alas! How painful! A green lantern hangs on the wall, but I will never again see my mother weaving hemp, and the misty moon (hangs) over my home mountains, but I will never again see my father singing poems and drinking,[995] the voices and appearances becoming hazy and vague, forever separated by a thousand autumns. However, the dead and the living are of one principle; father and son of the same vitality; and one cry of mourning (sounds) over a thousand leagues, the single offering of ten thousand bows. A white-haired older brother on my behalf offers a single libation, for even in the other world there is knowing, so read it in mourning.

994 *Aji*, is a transliteration of Korean *agi* or "baby." "Sin Don happily said, 'I have summoned you to return today for my *agi* longs for me [agi is the vernacular, a word for a small child].' " "Biography of Sin Don" in *Goryeosa* 32.

995 Seosan's father seemed to have been happy composing poems and drinking alcohol. See "Letter Sent to Governor Ro of Wansan."

答敎師書 (Letter of Reply to a Master of Doctrine)

念中承書慰慰. 且前者辨禪敎之談, 尙在耳邊. 今書中, 其惑亦不解. 可笑, 可笑. 然吾君, 內多不通, 外有力爭, 如醯雞之舞瓮天, 如跛鱉之上高山. 吾何言哉? 吾君幸, 坐寂寥中, 更密密思量, 如何如何.

While thinking of you I received your letter with relief.[996] Our talk of distinguishing Seon and Doctrine of before is still in my ears, and now in your letter (I see that) your delusions have still not been resolved. Risible, risible! Although you, Sir, have much internally that you do not comprehend, externally you debate powerfully, just like the fruit fly in a vinegar jar[997] dancing to heaven, or like the lame turtle[998] climbing up a high mountain. What can I say? I hope that you, Sir, will sit calmly in solitude, and consider this closely. How about it, how about it?

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996 The same as "anxiously" or "with trepidation."

997 Appears in the "Tian Zifang" chapter of *Zhuangzi*. In it Confucius and Laozi are talking, and Confucius went outside and said to Yan Hui, "As far as the Way is concerned, I was a mere gnat in the vinegar jar! If the Master hadn't taken off the lid for me, I would never have understood the Great Integrity of Heaven and earth." Watson, *Chuang Tzu*, pp. 226–227.

998 Used as a metaphor for the dull-witted. "The innate mettle of present-day students when compared with those of the crowd of Dahui (Zonggao) are not only that of the difference between heaven and earth, but they also reject investigation and enlightenment, and with the merit of restraint, falsely desire to carry the burden of the heavy responsibilities of the buddhas and patriarchs. How is this different from a lame turtle chasing after a flying dragon, or an ordinary person hoping for a pure (Brahmanic) rank?" "Preface to the Printing of the Dharma Talks of Chan Master Foguo Yuanwu" in *Weilin Daopei canxianglun*, XZJ 125.885a2–5.

寄碧泉道人書 (Letter to Man of the Way Byeokcheon)[999]

聞南天一方月隱西山云. 長夜漫漫, 其如衆星之光何也? 又聞海衆以汝, 爲碧松孫芙蓉子, 雲望之云. 健羡, 健羡. 然汝當對人之際, 須須先擧本分鉗鎚, 後示新熏鑰匙. 或不昧出世風猷; 或不忘通方作畧. 或雙明則齊彰日月; 或隻眼則明辨古今. 十方如鏡, 八面玲瓏, 可以百草頭上, 指出涅槃妙心, 亦可以干戈叢裏, 點定衲僧命根. 雖然, 常以扶樹正法眼藏爲念, 若也師子出聲, 則野干狐狸, 其何能現影! 更須勉之.

I have heard (your words) that the moon[1000] of the southern skies has secluded itself (behind) Seosan (West Mountain).[1001] In the long, endless night, what is like the light of the mass of stars? Also I heard it said that the oceanic assemblies regard you as a second-generation disciple of Byeoksong[1002] and the disciple of Buyong,[1003] just like gazing at the clouds.[1004] I am so envious, so envious. However, when you are facing people (students), you must, you must first raise the tongs of your original

999 Byeokcheon's dates are unknown. Seosan sent three poems to "instruct Seon student Byeokcheon" with the subjects the gist of the acuity of the Seon monk, the investigation of *hwadu*, and the realm of the mind of discrimination. He seems to have been a student who studied in Seosan's school. See Supplement to *Cheongheojip*, HBJ 7.733a9ff.

1000 Seosan's metaphor of the moon for himself.

1001 Seems to be an expression used in application of the styles of Toe-eun (Retreat into Seclusion) and Seosan (West Mountain).

1002 Byeoksong Jieom (1464–1534).

1003 Buyong Yeonggwan (1485–1571).

1004 "Gazing at the clouds" is often used with the phrase "the feelings of," which means longing for parents who are in a distant district. It is seen in "The Guest Hall," a poem by the famous poet Du Fu: "The old horse to the end gazes at the clouds,/ The thoughts of the southern wild goose are in the north."

endowment, and after that show them the newly tempered key.[1005] Do not obscure the fashions of the transcendental,[1006] do not forget the schemes that communicate,[1007] and this pair illuminates as well as the display of the sun and the moon, and the single eye[1008] then clearly distinguishes past and present. (Then) all directions will be like a mirror, and the eight sides (of the mirror) are jeweled, so that on the tops of all the grasses you point out the marvelous mind of nirvana, and so that in the thick of war you select the life force of a Seon monk.[1009] Although you always support the store of the eye of the correct Dharma in your thoughts, if a lion produces a roar, then how can jackals or foxes even show their shadows? You should be more diligent.

1005 The original endowment indicates the nature of strict non-differentiation in which all differential of individual phenomena are removed; the new tempering indicates appropriate and allowable expedient means to match the circumstances and abilities while experiencing the various and discriminated phenomena of the present.

1006 This means the original endowment.

1007 This means the new tempering.

1008 Originally this indicated one eye, as in a one-eyed person, but here it indicates an excellent vision or knowledge or a preeminent appreciation that can discern the truth. Unlike the two physical eyes, it is a third eye that sees and knows the correct Dharma.

1009 "On the tops of all grasses" until here is a quote from *Biyanlu*, case 59, "Instructions," T 2003.48. 191c15–16. Cf. *Zengo*, pp. 394a and 327b, "to halt all petty discriminations of right or wrong." This derives apparently from a story in the "Zeyang" chapter of *Zhuangzi* about a war on the horns of a snail. Cf. Watson, *Chuang Tzu*, p. 284. Cf. Cleary, *Blue Cliff Record*, p. 277: "He points out the ineffable mind of nirvana in the midst of all things (grasses) and decisively establishes the life line of Chan practitioners in the midst of trials and tribulations."

寄東湖禪子書 (Letter Sent to Seon Student Dongho)

久絶音響, 不知夙疾頓瘳否, 爲慮, 爲慮. 又邇來叅禪否? 念佛否? 看大乘經否? 誦秘密呪否? 愼色否? 愼言否? 汝年已過三十, 尙不回心, 隨群逐隊, 虛喪光陰者, 是誠何心哉? 白髮無憑, 吾則已矣. 靑春不再法, 亦知乎? 去日汝性浮虛, 中無所主, 對人之際, 出言如矢. 吾爲汝常爲恨者也.

For a long time I have heard no news of you, so I do not know whether your illness is now cured. It worries me. Also, have you been investigating Seon? Have you been mindful of Buddha? Have you been reading the Mahāyāna sutras? Have you been chanting the secret incantations? Have you been careful about sex? Have you been careful about speech? You have already passed thirty years old and still have not turned your mind around, and so you follow the crowd and pursue company, which is vainly wasting time, so really what sort of mind is this? When you are white-haired I will have already gone and you will have no one to rely on. Don't you know the law that your youth does not return? In past days you were frivolous and empty by nature, and you had no self-mastery, and when you spoke to people your words were like arrows. I was always vexed by you.

古聖有三緘三思之格, 豈徒然哉? 經云, "八萬四千煩惱海中,舌頭之風最毒, 令人飄落." 又云, "可言不言, 眞大丈夫也." 是故稽首如來, 四實語, 是吾爲汝常所望者也.

The ancient saints had the rule of "stay silent three times and think it over three times," so why are you so irresponsible? A sutra says, "In the ocean of 84,000 frustrations, that of the wind of the tongue is the most poisonous, for it blows people to fall (into that ocean)."[1010] It also is said, "To not speak

1010 Sutra unknown.

when you can is to be a great hero."[1011] For this reason what I always hope you will do is to kowtow to the Tathāgata and speak the four words of reality.[1012]

古之馬伏波, 誡子弟曰, "若聞害人言, 如聞父母之名, 耳可聞而口不可言." 又曰, "爾曹恐後日, 論人長短, 亂說是非, 又議朝廷政事也. 寧死不願聞, 子孫有此行也." 塵人尚爾, 況道人乎? 父子師資, 恩同義均, 吾不可不誡, 而汝不可不行也. 更須而勉强. 秋日尚暄, 善攝夙疾. 只此.

Ma Fubo[1013] of ancient times cautioned his juniors,[1014] "If you hear words that harm another person, then your ears can hear them but you must not speak of them, just like hearing your parent's name."[1015] He also said, "I fear that in later days you will discuss the strengths and weaknesses of others, and wildly talk of right and wrong, and also debate the political affairs of the court. I would prefer death than wish to hear that my descendants acted in this way."[1016] Worldly people may be so, but how could a person of the Way be so? The grace between father and son and that between teacher and pupil

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1011 Mr. Wonhyo said, "To bear what is difficult to bear is the practice of a bodhisattva; to not speak when you can speak is the mind of a great person." *Beopjip byeolhaengnok choryo*, HBJ 4.758b8. As these words cannot be found in the extant writings of Wonhyo, they probably came from a lost work by him that Jinul had consulted.

1012 In *Chanzong Yongjia ji* these are given as "direct speech," "gentle speech," "harmonious speech," and "truthful speech." The scriptural basis is in *Chang Ahanjing* 48, T 1.1.50b25–27, where the four excellent practices of the mouth are "true words," "soft words," "unembroidered words," and "non-duplicitous words."

1013 Ma Yuan (164 B.C.- A.D. 49), a general of the Later Han.

1014 According to the "Biography of Ma Yuan" in *Hou Han shu* 24, these were warnings addressed to Ma Yuan's reckless young nephew.

1015 These words appear in the "Biography of Ma Yuan" in *Hou Han shu*, and they are quoted in the "Warnings to Oneself" in *Chu faxin zijingwen*, "Correct Yourself" in *Mingxin baojian*, and "Elegant Words" in *Xiaoxue.*

1016 These words are in the "Biography of Ma Yuan" in *Hou Han shu* and quoted in Xiaoxue.

are identical, and likewise the duty is equivalent, so I cannot but caution you, and you must practice this. You should be even more diligent and constrained.

Although it is an autumn day it is still warm, so take good care of your illness. That is all.

寄五臺山一學長老 (Letter Sent to Senior Ilhak[1017] of Mt. Odae)

別後道體若何? 無疾病否? 無魔擾否? 話頭已得力否? 立志發願尚一如否? 五濁世中, 氣質清粹, 志槩猛利, 實如公者, 希有也. 吾以是愛而重之, 日愈久而思益深也. 固知師資之分, 非一二劫種子, 乃阿僧祇前所同熏也. 政天二師所仰慕, 亦如我心, 皆同遊刦海之夙習也.

How has your health[1018] been since we parted? Have you been free from illness? Have you been free from temptations?[1019] Has your *hwadu* already gained strength?[1019] Are your determination and vows still as one? In the world of the five impurities,[1020] your constitution is unadulterated, and your

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1017 Ilhak's name appears on the reverse of a stele, "Hoeyang Pyohun-sa Pungdam-dang Uishim Daesa bimun" (Stele Inscription for Great Master Pungdam-dang Uishim of Pyohun Monastery in Hoeyang). His biography is not known.

1018 Literally "body of the Way," a term of respect for the body condition or health of a practitioner of the Way. Mainly used in letters.

1019 See note 1024 below to this letter on the power gained in *hwadu* study.

1020 The evil world of five impurities is the last age disturbed by the five impurities. The first of the five is the eon that is polluted by the appearance of famines, plagues, and war; the second is the impurity of frustrations when all of these afflictions appear; the third is the impurity of sentient beings, when the strength of beings weakens and good fortune decreases; the fourth is the impurity of views; and the fifth is the impurity of life when life span is shortened. See *Fahuajing* (Lotus Sutra) 1, "Chapter on Expedient Means," T262.9.7b23ff., and *Peihuajing* 2, T 157.3.174c8ff.

determination is generally fierce; those who are really like you are very rare. For this reason I love and value you, and as the days pass the more I think of you. We know that the fate of the (relationship between) teacher and pupil is not seeded in one or two eons, but it is the joint perfuming of innumerable eons past. What the two masters Jeong and Cheon respect and admire is like what I think, and we shall together travel over the oceanic eons as a result of our past habituation.[1021]

義不可相忘也, 然工夫不易, 須年悔月悔日悔時悔十分精進, 進進不退, 丈夫能事也. 須須, 信如海, 志如山, 將從前所學所解, 佛見法見奇言妙句, 一掃掃向大洋海裏, 更莫擧着. 把八萬四千微細念頭, 一坐坐斷, 但向二六時中四威儀內, 提起本叅公案.

Although meaning we should not forget each other, study is not easy, so we must zealously advance one hundred percent, regretting each year, month, day, and hour that passes, advancing and advancing and not retreating. These are the things to be done by a hero. You must, must have faith like an ocean, a determination like a mountain, and with what you have learned and understood previously, the Buddha-views and the Dharma-views, and the amazing words and marvelous sentences, and in a single sweep, sweep them into the vast ocean. Do not raise this again. At one cut cut away the 84,000 subtle thoughts and simply in the twenty-four hours of the day in all four awe-inspiring deportments take up the *gong-an* you were originally investigating.[1022]

1021 The earlier use of "seeded" and "habit" here refer to the Vijñānavādin theory of the *ālayavijñāna* that contains seeds that can be "perfumed" by past deeds and become habit. Likewise, there is a theory of joint karma, where groups of beings are linked in incarnations over long periods because of similar or joint actions, relationships, and so on.

1022 From "what you have learned and understood previously" to here is adapted from "Instructions to Head Monk Ilju" of *Naong eorok*, HBJ 6.724a16–18. However, this originally was a quote from "Instructions to the Assembly by Chan Master Yangshan Gumei (Zheng)you" in *Changuan cejin*, T 2024.48.1103a23. See *Selections of Goryeo Seon Recorded Sayings*, Naong, "Instructions to Head Monk Ilju."

提來提去, 疑來疑去, 至心思路絶, 意識不行, 沒巴鼻沒滋味沒模索, 肚裏悶時, 莫怕落空. 此是話頭得力處也, 省力處也, 放生死處也. 話頭明明, 不提自提; 疑團, 下疑自疑. 正如急水灘頭月, 觸下散, 蕩下失. 又如蚊子上鐵牛, 下觜不得時, 八萬魔軍盡倒戈, 三千獄卒放鐵叉. 三世諸佛讚不及, 歷代祖師傳不得, 正是當人,正是當人也. 當此時, 當人若起他念, 則必入魔境, 失菩提子, 其不可愼乎! 其不可驚乎!

If you take it up coming and going, doubt it coming and going, then you will reach the path of the mind's thought being interrupted, the volitional consciousness will not operate, there will be no handles, no taste, and nothing to seek; and when you are stupefied, shut up in the belly of it, do not fear falling into emptiness,[1023] for this is where the *hwadu* gains strength and is where it saves strength, is where you abandon life-and-death.[1024] The *hwadu*

1023 "Do not fear falling into emptiness": Because the objects for support have disappeared and only the *hwadu* remains, the said person who is practicing will fall into a state of being terrified that his own body and mind will disappear into nothingness, and so here the practitioner is told not to fear this. "Even though the mind has nothing to operate with, and when the mind has nowhere to go, do not fear falling into emptiness. This is rather a good place." *Dahuishu*, "Reply to Drafter Zhang," T1998.47.941b16–17; cf. Araki, *Daiesho*, p. 226.

1024 This sentence from "for this is where" to here is an application of "Reply to Minister of State Yi Jehyeon" in *Naong eorok*, HBJ 6.725c15–16. We can see words about the gaining and saving of strength in the works of Dahui Zonggao and Gaofeng Yuanmiao as well. "To save strength" means that even though you do not make an effort, the *hwadu* will be taken up naturally, and even though you do not doubt, doubt by itself will occur. This also is similar to the words "gain strength" in the study of *hwadu*. When one is in such a state, this is the realm that reveals the result of ceaseless doubt in which the *hwadu* is not put down. "In daily functions and the four awe-inspiring deportments, and the involvement in the realms of distinctions, when you become aware of saving strength, then that is where you gain strength. The place of gaining strength is the utmost saving of strength, so if you then use the slightest power to prop it up, that definitely is a perverse Dharma and is not the Buddha-dharma." *Dahuishu*, "Reply to Zong Zhike," T 1998.47.933c11–14; cf. Araki, *Daiesho*, p. 156. "By then you arrive at all seeing, hearing, feeling and knowing being just this ball of doubt. Doubt it coming and going, doubt it till where you save strength, then that is where you gain strength, and if you do not doubt it occurs of itself, and if you do not raise it it raises itself." Gaofeng, *Chanyao*, "Instructions to the Assembly," 2, XZJ 122.706b2–4. See also *Selections from Goryeo Seon Recorded Sayings*, Naong, "Reply to Minister of State Yi Jehyeon," 1.

is ever so clear, and so if you do not take it up it will take itself up; and even if the ball of doubt is not doubted (by you) it will (come to) doubt by itself. It is just like the moon (reflected) in the rushing rapids, which if you touch it will not disperse and if you wash it away it is not lost.[1025] It is also like (being) a mosquito on an iron ox, when it cannot insert its sting,[1026] then the army of 80,000 *māra* all throw down their spears, and the three thousand minions of hell lay down their iron tridents. The buddhas of the three ages are unable to praise it, the generations of patriarchal teachers cannot transmit it; it is properly for the said person.[1027] At exactly that time, if the said person gives rise to another thought, then he is certain to enter the realms of the *māra*, and will lose the seeds of bodhi; should not you be cautious! Should not you be warned!

吾師法眼開明, 決定不涉此境. 然鐵甲將軍, 走馬加鞭, 此之謂也. 莫學邪師輩意句商量, 亦莫銷了一年好事一日好事也.光陰可惜! 可惜! 我則雖覺五十九年之非, 而過二年, 然衰病年深月深日深時深, 可悲! 可悲! 向者, 爲延壽所挽, 去住南三年. 今亦被敏師之邀, 二月望離南方, 三月望入佛歸寺, 百病交攻, 以伏枕爲己任, 柰何! 柰何! 南方浩浩, 勢不可久留. 師其滯此, 實爲良計也. 我之行止, 亦如此. 師意爲如何耶? 惟照一笑.

Our master's Dharma eye (wisdom) is open and clear, and is definitely not involved in this realm. However, the ironclad general who takes the whip to the galloping horse has this sense. So you must not study with perverse

1025 From "The *hwadu* is ever so clear" to here is an application of "Instructions to Layman Deuktong" in *Naong eorok*, HBJ 6.725b14–16; see *Selections from Goryeo Seon Recorded Sayings*, "Instructions to Layman Deuktong."

1026 Although a mosquito lands on an iron ox and tries to insert its sting to extract blood, no part of its sting can penetrate. This is a simile for the similar state in the investigation of *hwadu* where all discrimination is dropped. "At this Yaoshan was enlightened. Mazu said, 'What principle have you seen?' Yaoshan said, '(Thinking about now), when I was with Shitou, I was just like a mosquito on an iron ox.'" *Yuanwu yulu* 13, T 1997.47.772a25–26.

1027 There seems to have been an interpolation here; deleted in translation.

teachers and discuss the intentions and sentences (they offer).[1028] Also, do not waste a single year of good service or a single day of good service. Time is to be begrudged, is to be begrudged. Even though I am aware that I have been wrong (in my practice) for fifty-nine years, I have wasted two years, but now my decline and illness deepens year by year, deepens month by month, deepens day by day, and deepens hour by hour. How pitiable! How pitiable! Previously I was drawn back to reside in the south for three years by Yeonsu,[1029] and now, at the invitation of Master Min, I will leave the south in the full moon of the second month and in the full moon of the third month enter Bulgwi Monastery,[1030] and all of my illnesses will join the attack, so I will lie in bed as my responsibility. What is to be done? What is to be done? Although the southern region is extensive, my strength does not allow me to remain for a long time. Your stopping here is really a good plan. My actions are also like this. What are your intentions? I hope you reflect on this with a smile.[1031]

1028 The idea that you must not consider the intentions and sentences is revealed in the following: "The assembly requested a formal sermon. 'The sentences are rooted up, the intentions are also cut away, so that there is not an iota or scrap left, just like a mountain or a marchmount. The sentences also arrive, and the intentions also rise, just like where there is a mountain or marchmount, not an iota or scrap left. Suddenly if you are squeezed into a single thread of road, if the intention and sentence both arrive, then both do not arrive; if both are cut away, then both are not cut away, even if you are outside of the three sentences you eliminate the imprisonment; and if you are outside the six sentences there are no aims. At exactly such a time, how will you speak that one sentence (that reveals the truth)? Travelling along the same path but not in the same ruts, you hold each others' hands and rise to the high terrace." *Wudeng huiyuan* 20, "Entry on Daoxing," XZJ 138.779a17-b4. Because putting intentions and sentences in opposition means you cannot be enlightened through considering both of these together, and neither together, or through one side, you have to investigate the *hwadu* transcending these.

1029 Biography unknown.

1030 This is the old name of Buryeong Monastery in Uljin in Gyeongsang North Province.

1031 With the meaning of reading it once and forgetting it, this is a self-deprecatory expression that one's own writing is not so great. This was conventionally added to the ending of letters. See *Dahuishu*, "Reply to Vice-Director Zeng," T47.918a18, "Reply to Zong Zhike," T 1998.47.933c27, and "Reply to Participant in Determining Governmental Matters Li," T 1998.47.934a14.

答朴學官書 (Letter in Reply to Education Official[1032] Bak)

承悉尊意, 慰慰. 走身有引蟻之腥, 豈無赧然? 當欲遠入西山, 泯迹終身爲意, 却羡左右, 陸沉銷聲也. 然, 通人達士, 則何論城市林泉耶? 前言戱之耳. 霄壤, 雖云異處, 冀須守道珍重, 不宣. 謹拜, 復.

I have received and understood your respected ideas with relief. Even if you run away from your body, there is still a stink that attracts ants (the petty), so how could you understand? Now you wish to go afar to Mt. West (Seosan) with the intention of hiding your traces and ending your life there. I envy you, Sir,[1033] in being swallowed up (in the countryside) and eliminating noise.[1034] However, if you are a person who comprehends (the Way) and are accomplished, how can you argue (the merits of) the city life versus the life of the forests and springs (of the recluse)? The preceding words are just to tease you. The heavens and earth are said to be different places, but I hope you will maintain the Way and take care of yourself. In brief,[1035] I respectfully reply:

1032 From the Three Kingdoms period until the Joseon period this generally indicates an official position in charge of the education of students in education institutions. Also called teaching official or instruction official. "Ji Sinsa and Bak Seongmyeong presented a statement, 'In the declining years of the previous dynasty the schools decayed, and the children of the gentry all studied with the mountain monks, which was not the old system. The mountain monks only know the trivia of writing and punctuation, which is of no benefit to scholarship. It is best that the children enter the Seonggyungwan and daily have lectures and discussions with education officials and cultivate themselves in order to foster morality.' " *Taejong sillok* (Veritable Records of King Taejong), fasc. 2, year 1.

1033 Sir. Literally, "left and right"; a term of respect used for the other person in letters.

1034 "To be swallowed up and eliminate noise" means to spend time quietly buried in the countryside. There are similar expressions.

1035 Literally, "not expound." Used in letters to say you cannot express everything, so it is reduced only to this.

道家, 吾喪我者, 單言無我, 中又無物. 此遣其非也. 雖存空寂之體, 而闕自性靈知之用也. 禪家, 渠不是我, 我今是渠者, 雙明無我中眞有我. 此現其是也, 空寂體上, 亦不昧靈知之用也. 故曰,"莫言無心云是道, 無心猶隔一重關."者, 皆指此也. 今口義引證者, 只以渠不是我, 取其語勢大同而已. 故林氏, 以此等關竅字, 末句結之. 左右, 若無一隻眼, 則不能辨此同異之妙也. 如許道眼, 爲左右, 深賀深賀. 大抵諸子, 或言無心, 或言自然, 至於或言性, 或言理, 或言道, 或言心, 云云者, 皆一段 死語也. 禪家異於是, 凡所示一句, 皆具心也, 性也, 道也, 理也, 體也, 用也, 凡也, 聖也, 圓融無碍, 一時無前後, 離文離字. 故曰,"不思議活句也."云一句者, 人人現前一念也, 一念者, 我本覺眞心也. 今叅如是活句者<如狗子佛性栢樹子等話>, 沒理路, 沒義路, 無摸底上用工. 疑破漆桶, 則千疑萬疑, 一時破也云云, 皆以此也. 死活之句, 如是分明, 左右意如何? 幸一覽, 付丙丁爲佳. 餘不縷羅.

<窮通二韻, 裵休詩. 黃檗再三次之. 如是如是易之.>

The Daoist "I have lost myself"[1036] simply says, "There is no ego, and in it also there are no things."[1037] This removes the error. Even though it preserves the substance of emptiness and calm, it still lacks the function of numinous knowing of your own nature. The Seon "He is not me, but I now am he,"[1038] doubly illuminates that "within non-ego there truly is

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1036 These words appear in the "Making Things Equal" chapter (Qiwulun) of *Zhuangzi*: "Ziqi of South Wall sat leaning on his armrest, staring up at the sky and breathing – vacant and far away, as though he had lost his companion. Yan Cheng Ziyou, who was standing by his side in attendance said, 'What is this? Can you really make the body like a withered tree and the mind like dead ashes. The man leaning on the armrest now was not the one who leaned on it before.' Ziqi said, 'You do well to ask the question, You. Now I have lost myself. Do you understand that? You hear the piping of men, but you haven't heard the piping of earth. Or if you have heard the piping of earth, you haven't heard the piping of Heaven!'" Translation from Watson, *Chuang Tzu*, p. 36, changes in romanization.

1037 There is a connection with the next line of *Zhuangzi kouyi*: "If I exist then things exist; if I am lost then I do not exist; if I do not exist then things do not exist."

1038 An application of the words of Dongshan Liangjie. In his *Zhuangzi kouyi*, Lin Xiyi quoted the words of Dongshan Liangjie: "It is forbidden to seek it from others, for it is then further alienated from me. Now I am going alone I meet him everywhere. He now is exactly me, but I now am not him. Should you understand it like this, then you are united with thusness." *Jingde chuandenglu* 15, "Biography of Dongshan Liangjie," T2076.51.321c21–24. Cf. Thomas Kirchner, trans. and annot.,

ego."[1039] This shows this is correct, in that in the empty and calm substance the function of numinous knowing is not obscured.[1040] Therefore it is said, "Do not say that no-mind is the Way, for even no-mind is still blocked off by a barrier,"[1041] which all indicates this. Now (the reason for) quoting the (*Zhuangzi*) *kouyi*[1042] as proof is simply to grasp that the force of the words is largely the same as "He is not me." Therefore Mr. Lin[1043] took these to be "characters of the organs and orifices (of the body),"[1044] to conclude the end of his sentence. Sir, if you lack this single eye (of appreciation) then you cannot distinguish the marvel of this identity and difference. Should you, Sir, have the eye of the Way, I deeply congratulate you. In general, some

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Entangling Vines (Saga Tenryuji [Japan]: Tenryuji Institute for Philosophy and Religion, 2004), p. 162. On the other hand, even in the "Self -praise" that Seosan left immediately before his death, there is a similar verse. "Eighty years earlier he was me;/ Eighty years later I am he." *Cheongheojip*, HBJ 7.736c19.

1039 "Great King of Physicians who commiserates with the world! Your body and wisdom are both calm and quiet. In the Dharma of non-ego there is a true ego, and for that reason I reverentially bow to the Most Honored One." *Daban niepanjing* (Nirvana Sutra) 38, T374.12.590a19–20. "The Dharma body of the Tathāgata is the most excellent true ego, and so should be cultivated, but if you turn your back on true ego cultivation, you will remain in non-ego cultivation." *Wushangyijing*, T669.16.471c19–20.

1040 The empty and calm substance and numinous-knowing function here are words that appear in Bojo Jinul's *Susimgyeol*, T2020.48.1007a2-b9 and 1008a6.

1041 Words of Baiyun Shouduan; see *Baiyun Shouduan guanglu* 2, XZJ 120.427a1, and *Yuanwu yulu* 8, T1997.47.749b14.

1042 *Kouyi*, also called *Nanhua zhenjing kouyi*. Lin Xiyi's commentary on *Zhuangzi*. Because it was annotated primarily orally, it was called *kouyi* (oral meaning). One of the most read commentaries on *Zhuangzi*. In the Joseon period, the Korean punctuation and gloss (*hyeonto*) on *Zhuangzi kouyi*, the *Guhae Namhwa jin-gyeong*, was circulated widely. The *Namhwagyeong juhae sanbo* by the late-Joseon scholar, Bak Sedang (1629–1703) quoted the *Zhuangzi kouyi* often.

1043 Lin Xiyi was a literatus and official of the Southern Song. His style was Juanzhai, a native of Fujian.

1044 *Zhuangzi kouyi*: "Dongshan said, 'He now is exactly me, I now am he.' This then are those spying barriers." (Cf. Morohashi 41470.46; the orifice probably refers to the hollows through which the earth and humans "pipe.")

philosophers say it is no-mind, some say it is self-so, some even say it is nature and some say it is principle, some say it is the Way and some say it is mind. All of these are only dead words. Seon differs from them, for the single sentences that all (Seon masters) show all include mind, nature, Way, principle, substance, function, ordinary person, and saint, which are perfectly merged without hindrance, and are divorced from letters, and in which at the same time there is no former or latter. Therefore such a sentence is called "an inconceivable[1045] live sentence." This single sentence is a single thought-moment that appears before everybody. The single thought is the true mind of my original awareness.[1046] Now the investigation of such a live sentence [like the Buddha-nature of a dog,[1047] the cypress tree,[1048] and such *hwadu*] has no path of reason, no path of meaning, and no tools for use in searching. If you doubt and smash the black hole (of the *hwadu*), then thousands and tens of thousands of doubts will at one time be smashed. [1049] These words are all (to be regarded) thus. The dead and live sentences are distinctly clear like this. What, Sir, do you think? I hope you will peruse this once, and it

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1045 S. *acintya*. An ineffable realm that cannot be expressed in words or be known or thought of. The realm of enlightenment through the *hwadu* is profound, and because it cannot be revealed by language concepts or grasped by discrimination, it is said to be the inconceivable *hwadu*.

1046 Original enlightenment. It is not just possessed originally, but it also means the nature of an originally pure enlightenment that is not deluded by attributes or polluted by frustrations. Its opposite is initial enlightenment. See *Dasheng Qixinlun*, T 1666.32.576b14ff.

1047 See *Simbeop yocho*, "The Seon Gate of Investigation."

1048 See *Simbeop yocho*, note 638.

1049 "Thousands of doubts and tens of thousands of doubts are only one doubt. If you smash through the doubt (rising from the) *hwadu*, then thousands and tens of thousands of doubts will be smashed at the same time." *Dahuishu*, "Reply to Drafter Lu," T 1998.47.930a14–15. Cf. Araki, *Daiesho*, p. 127. "Thousands and tens of thousands of doubts are only one doubt, so the resolution of this doubt means there are no remaining doubts." *Chanyao,* "Instructions to Layman Xinweng," XZJ 122. 711b17–18. See *Selections from Goryeo Seon Recorded Sayings*, Taego, "Letter of Reply to Layman Bangsan."

would be best you then burn it.[1050] The rest I will not state in detail. [The two rhymes of *qiong* and *tong* are in Pei Xiu's poem, and Huangbo followed this in two or three poems. In this way and in this way I have changed it.] [1051]

答朴秀才書 (Letter of Reply to Graduate[1052] Bak)

承書慰慰. 所示古詩二首, 各句下注脚, 幸一笑爲妙.

I have received your letter with trepidation. The two ancient poems that you sent me I have footnoted line by line. I hope you will think it trivial with a smile.

鏡中萬像元非實<莫眼花>, 心上些兒却是眞<猶較些子>. 須就這些明一貫<呑下栗棘>, 莫將形影弄精神<莫眼花>

All the images in the mirror originally are not real,
[Do not see spots (illusions) before your eyes.][1053]

1050 K. *byeong ja*. In the sixty-item cycle of heavenly stems and earthly branches both correspond to the force of fire, so they are used as a synonym for fire. This is a conventional ending to a confidential letter.

1051 It seems that this was an amendment to content mentioned in the letter from Bak, but it is difficult to definitely grasp what the concrete meaning is.

1052 Meaning a Confucian scholar who graduated from the minor exams; a student reader. Also indicates a graduate of the civil service examinations.

1053 Just as a person with cataracts will see flowers in space where there is nothing. This is a metaphor for the attachment to faulty perception that gives rise to an empty understanding that there really is something where basically there is nothing. A metaphor for delusion, false imagination, and the like. Also written "cataracts in the eye," "flowers in the sky," "flowers in space," and so on.

But the little[1054] in the mind yet is true.
[Still just not enough.][1055]
You should clarify a consistent link[1056] between this little,
[Swallowing a chestnut burr.][1057]
Do not take these shadows of forms to play with the spirit.
[Do not see spots before the eyes.][1058]

學如元凱方成癖<救得一半>, 文似相如返類徘<熱病得汗>. 獨立孔門無一事<眼横鼻直>, 只輸顔子得心齋<更疑三十年始得>

If your learning is like that of Yuankai then you will become constipated;[1059]

1054 "Little," a trifle; very small and trivial. Written variously. Here it is used in common with "consistent" (or a single thread), and it is in the same vein as the words "smash into a single piece," in which the oppositions of inner and outer or subject and object are merged into a lump, a one-thusness. In the consciousness that unifies through a set *hwadu* all the existents of inside and outside, all false imaginations disappear, and it indicates the realm where only the *hwadu* clearly lives. In his *Hunzhiji* the Ming-dynasty scholar Zheng-an Luo Qinshun (1465–1547) writes, "The two characters *xie er* are colloquial. In the poems of Shao Kangjie they are used in a sense similar to the character *wei* (minute, subtle). It is that through which heaven, humans, things, and I are linked together to be one, and so there is only this principle." Rather like the idea of atoms.

1055 "Still just not enough"; also meaning "even so, it is a little correct" or "still a little distant/off." On one hand it degrades, while paradoxically on the other it affirms and praises. See *Zengo*, p. 58b.

1056 "Consistent link"; see *Lunyu*, "Wei Linggong," XV.ii, "use one thread through them all," and "Liren," IV.xv; "My Way is linked by one."

1057 "Chestnut burr" is a chestnut or a bramble. Meaning things such as mugwort, raspberry, brambles that are not to be swallowed; a metaphor for the *hwadu* in which there is no logic to be seen in any way. Indicates where the nature of the *hwadu* that cannot be approached by the usual methods is revealed in study at its utmost.

1058 A poem by Yang Jian (1141–1226), style Cihu, a Confucian scholar of the Southern Song. He was a pupil of Xiangshan Lu Jiuyuan. The poem does not exist in his extant works, but it is in the *Hunzhiji* and the *Mingruxuan* (Guide to Ming Confucian Scholarship).

1059 "Constipated" by details, or get indigestion, become a habit. Yuankai is the name of Du Yu (222–284), a scholar and politician of China's Jin period who compiled the *Zuozhuan*, a Confucian

[You have got half.][1060]
If your writing is like that of Xiangru[1061] on the contrary you will be like
an actor.
[With a fever you must sweat.][1062]
Standing alone in the school of Confucius there is nothing to do,
[Eyes are level and the nose is vertical.][1063]
Only to be beaten[1064] by Yanzi[1065] in gaining fasting of the mind.[1066]

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commentary on the *Chunqiu*. He wrote *Chunqiu Zuoshi jingchuan jijie* and *Chunqiu shilie*. The former in particular, being an organization of the classic text of the *Chunqiu* and its commentary, the *Zuozhuan*, into one volume, sealed the position of the *Zuozhuan* in the tradition of *Chunqiu* studies.

1060 Still insufficient, meaning you have not been sufficiently enlightened to your nature.

1061 Sima Xiangru (B.C. 179–117), a literatus of Former Han China. His style was Changjing. He was excellent at composing *fu* (rhapsody) poems, and he followed in the tradition of Song Yu, Jia Yi, and Mei Sheng, who propagated the style of the *Chuci* (Songs of Chu). His *fu* were called "The second transformation of the *Lisao* (a famous cycle of poems in the *Chuci*)." He wrote a "Rhapsody of Farewell for Emperor Wu" and, together with Dongfang Shuo and Mei Gao, was a favorite of this emperor. His representative work is the "Zizu fu."

1062 "With a fever you must sweat" is referred to in *Congyonglu*, case 61, "The Single Stroke of Qianfeng," T 2004.48.265c3–5: "Even if you turn round the body so you cannot expel air, block the throat and block the nostrils, you still must make the whole body sweat for a time. Mr. (Zhi)gong said, 'Suddenly enlightened that your basic nature is originally empty; this is just like with a fever you must sweat.'"

1063 Just as the eyes are aligned horizontally and the nose vertically, this expresses an expected and natural condition. As a similar word to "the Dharma is naturally so," it means the true state that is naturally so and needs no external power and does not need to add a trifle. It is in the same vein as expressions such as "The willows are green and flowers are red" and "The mountains are huge and the rivers are long."

1064 According to the *Jinsilu shiyi* (Explanation of Doubtful Passages in the *Jinsilu* of Zhu Xi) by Zheng Ye (1563–1625, style Shoumeng), here "The character *shu* 輸 it would seem must be written as the character *wei* 爲 (to do, for)."

1065 Yan Hui (B.C. 521–490), a pupil of Confucius, style Yuan.

1066 A mental abstinence. See "The Human World" chapter of *Zhuangzi*: "Yan Hui said, 'May I ask what the fasting of the mind is?' Confucius said, 'Make your will one! Don't listen with your ears, listen with your mind. Don't listen with your mind, listen with your vitality. Listening stops with the

[You must doubt for another thirty years.[1067]][1068]

公之書中曰, 右詩半知半不知, 且些兒二字尤不知, 乞須示破<云云>. 山人, 有問, 不可不答, 各句側脚, 須子細看, 過愼莫草草. 些兒二字, 心之發, 語之端, 指自心上寂知二字義也. 格致忠恕, 誠也敬也, 上章第三句具焉, 又莫騎牛更覓牛也.

In your letter you say that "I half understand and half do not understand the above poem, and further I do not understand the two characters *sa a* (*xie er*, a little), and I ask that you solve these for me." I cannot not answer your question and have made notes under each line. You should examine them in detail with the utmost care; do not be heedless. The two characters *sa a* are the initiation of the mind (intention) and the clues in language, and indicate the meanings of the two characters of calm and knowing that are in your own mind. If you thoroughly investigate loyalty and reciprocity,[1069] that is

ears (sensation), the mind stops with recognition (perception), but the vitality is empty and depends on (physical) things. Only the Way gathers in emptiness. Emptiness is the fasting of the mind.' " Adapted from Watson, *Chuang Tzu*, pp. 57–58.

1067 Also, "investigate for another thirty years." Meaning to start again from the beginning in your practice, an exhortation to zealous practice. Thirty years was a unit of basic practice. "He proceeded, 'Lingyun (Zhiqin) saw a peach blossom and was enlightened to the Way. What is the meaning of this?' The master said, 'Investigate for another thirty years.' " *Fozhao zouduilu* in *Guzunsu yulu*, XZJ 118.828a3–4.

1068 This is a poem by a scholar of China's Northern Song dynasty, Lu Dalin (1046–1092, style Yushu). In *Jinsilu jijie* we find the following: "Lu Dalin, style Yushu, was a pupil (of the Confucian philosophers) Zhang and Cheng. Du Yuankai said of himself that he had the 'Mr. Zuo habit/constipation,' and the glosses and interpretations he wrote (on the *Zuozhuan*) were over 100,000 words. Sima Xiangru wrote the rhapsody on 'Zixu' and 'Shanglin,' only showing off his literary style, taking his duty to be delighting people, and therefore it was said 'he was like an actor.' An actor means a player, one who acts in plays. Fasting means unadulterated abstinence. 'Fasting of the mind' is seen in *Zhuangzi*." The Qing-dynasty scholar Zhang Boxing (1652–1725) evaluated the intention of the writing of this poem to be "to say that the writing of literature is an amusement."

1069 This again refers to the same lines of the *Lunyu* mentioned in the third line of the first poem, the "consistent link." "The Master said, 'Can (Zengzi), my Way is linked and one.' Zengzi said, 'Yes.' The

to be serious and be reverent, which are present in the third line of the first poem, so again do not ride the ox while searching for the ox.[1070]

人世養生之妙, 下章第四句亦備焉. 忘人忘我, 忘是忘非, 虛而應物, 若明珠之在掌上也. 公其知此意耶? 但不聞其義, 而問其字, 無乃蔑山人耶.

The marvel of the "Human World" and "Nourishing of Life" (chapters of *Zhuangzi*) are fully present in the fourth line of the second poem. To forget people and forget yourself, to forget right and forget wrong, and be empty and respond to things is to be like a shining pearl in the palm of your hand.[1071] Sir, do you know the intention of this? To simply not hear its meaning and yet ask about its words, is it not disregarding me?

又書中云, 若不入如來地, 不可訓學者, 此語尤可笑也. 世人得孔夫子然後, 皆可學乎? 世無夫子, 公何處學心齋之句乎? 一曰, "學不厭, 智也, 教不倦, 仁也." 又曰, "以先覺, 覺後覺." 此皆渠家之語也. 後學, 必無生知之理, 不遠千里, 尋師立雪, 或雨淚悲泣者有之.

Master went out and the disciples asked, 'What did he mean?' Zengzi said, 'The Master's Way is only loyalty and reciprocity.'" *Lunyu* IV.xvi; Legge, *Chinese Classics*, vol. 1, pp. 169–170.

1070 To ride on an ox while looking for the ox is a metaphor for the foolishness of being oblivious to the basis of enlightenment that is within yourself and seeking for it externally. Ox is originally a metaphor for the mind. This means that since everybody originally possesses the potential for enlightenment, you should not seek enlightenment outside your own mind. "Daan asked Baizhang, 'I wish to recognize the Buddha, so what is the best (method)?' Baizhang said, 'This is just like riding an ox while looking for an ox.' Daan said, 'What about after you recognize him?' Baizhang said, 'You are like a person riding an ox and arriving home.'" *Jingde chuandenglu* 9, "Biography of Daan," T 2076.51.267b24–26.

1071 A bright pearl in your hands means that you already possess the Buddha-nature or original face and that there is no need to search for it elsewhere. "It is just like a bright mirror on its stand, or a shining pearl in your hand. When a barbarian comes it reflects the barbarian; when a Chinese comes it reflects a Chinese." *Biyanlu*, case 24, "Evaluation," T 2003.48.165a27–28; cf. Cleary, *Blue Cliff Record,* p. 139.

Again in your letter you say, "If you have not entered the stage of the Tathāgata,[1072] you cannot instruct students." These words are most ludicrous. After people of the world met Confucius, couldn't they all learn? If the world had no Confucius, where then, Sir, would you learn the sentence on fasting the mind? One person said, "If you do not tire of learning you are wise. If you do not weary of teaching you are benevolent." [1073] He again said, "By being enlightened earlier, you (must) enlighten those who come later."[1074] These are all words of his (Confucian) school. There are later students certain to be born lacking the knowledge of principle,[1075] but who will not regard a thousand leagues too far to search for a master and stand in the snow,[1076] or

1072 The environment of the Buddha. "The eighteenth level is from the second stage up until the station of buddha, which in total is called the stage of the Tathāgata." *Jin'gangjing suanyao kandingji* 3, T 1702.33.191c26–27. "Because of the three purities of the stage of the Tathāgata it is called the ultimately immaculate. What are these three? One is to be (cleansed) pure of frustrations, the second is to be (cleansed) pure of suffering, and the third is to be (cleansed) pure of attributes. It is for example like true gold, which if smelted and refined, and the heating completed, has no further contaminants." *Jinguangming zuishengwang jing* 2, "Chapter on Distinguishing the Three Bodies," T 665.16.410a19–22. "'The Dharma nature is like space, in which the Buddhas reside.' This is the Tathāgata stage." *Xin Huayanjinglun* 12, T 1739.36.797b26–27.

1073 "Mencius said, 'Oh! What are you saying? In the past Zigong asked Confucius, "Master, are you a sage?" Confucius said, "I have not succeeded in becoming a sage. I do not tire of learning and I do not weary of teaching." Zigong said, "Not to tire of learning is wisdom; not to weary of teaching is benevolence. Being benevolent and wise, Master, you are a sage." Now Confucius did not claim to be a sage, so what are you saying?'" *Mengzi*, "Gungsun Chou" chapter, cf. Lau, *Mencius*, p. 79; Legge, *Chinese Classics*, vol 2, pp. 192V193.

1074 "Heaven, in producing the people, has given to those who first attain understanding the duty of enlightening those who are slow to understand and to those who are first enlightened the duty of enlightening those who are slow to be enlightened." *Mencius*, bk V, Part 1, ch. Vii.5; cf. Legge, *Chinese Classics*, vol. 2, p. 363; modified from Lau, *Mencius*, p. 146; Lau takes "later" to mean "slow."

1075 "I was not born with knowledge, I was one who was fond of antiquity and earnest in seeking it." *Lunyu* VII.19.xix (Shuner chapter); Legge, *Chinese Classics*, vol. 1, p. 201.

1076 The Second Patriarch of Chan stood in the snow to seek Bodhidharma's instruction. "Biography of Bodhidharma," *Jingde chuandenglu* 3, T2076.51.219b11ff. In the second line of *Mengzi*, King Hui of Liang said to Mencius, "Sir, you do not regard a thousand leagues' too far to come." Bk I. Pt 1.1; Legge, *Chinese Classics*, vol. 2, p. 125; Lau, *Mencius*, p. 49.

to rain down tears and cry sadly.[1077]

> 若有道君子, 則不忍緘口結舌也. 譬如暗中寶, 無燈不可見也, 大道無人說, 雖慧莫能知, 是何意也? 明師在堂, 如明鏡當臺, 胡漢自現, 虛而來實而往, 自欣自悲, 何預於我也? 如一燈傳百千燈也. 大抵知其人然後, 議其人也, 不可以聞人言而取人也.

If you are a gentleman of the Way, then you will not be able to bear shutting your mouth and tying up your tongue. It is for example like a jewel in the dark; without a lamp you cannot see it, so if nobody preaches the Great Way, even though you are insightful you cannot know it.[1078] What is the meaning of this? The enlightened master in the hall is like the bright mirror on the stand, which reflects (whoever comes), barbarian or Chinese.[1079] Whether it is emptiness that comes or the real that goes, you are happy by yourself and sad by yourself. What satisfaction does it give me? It is just like one lamp transmitting its flame to a 100,000 lamps.[1080] In general,

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1077 This refers to the story of Mingjian crying when he sought the Buddha-dharma from the kind mind of Layman Wujin. See *Zimen jingcun*, "Record of the New Construction of the Dharma Hall in Yangan Chan Cloister in Fuzhou," T 2023.48.1095a8ff.

1078 This metaphor appears in the *Huayanjing*. "It is for example like being without a lamp. You cannot see a jewel in a dark room, and so if nobody preaches the Buddha-dharma, even though you are insightful you cannot realize it. It is also like a cataract over your eyes; you cannot see the pure, marvelous colors. Likewise the impure mind does not see the Buddha-dharma. It is just as a blind person cannot see the bright, pure sun, so if you lack an insightful and wise mind, in the end you will not see the buddhas." Eighty-fascicle *Huayanjing*, "Chapter on Praises on Top of Mt. Sumeru," T 279.10.82a10–15.

1079 See note 1071.

1080 "The buddhas appeared in the world and transmitted this single lamp. When the patriarchal teacher (Bodhidharma) came from the West, he also transmitted this one lamp, but this one lamplight was transmitted to 100,000 lamps, and their light was endless. Therefore it is said, 'If nobody preaches the Buddha-dharma, even though you are insightful you cannot realize it. It is just like a jewel in the dark; without a lamp you cannot see it.' The jewel is the mind of all sentient beings, the darkness the frustrations of all sentient beings, the lamp the Dharma preached by all excellent

you only discuss a person after you know that person; you should not choose that person by only hearing his words.

公須勿發輕言, 勿以自慢, 頻扣守庵之門, 乞受攝心之方, 以得妙爲入門也. 守庵渠家, 守道先生也. 深有刮眼底手段, 亦莫尋常草草看. 呵! 呵! 少有開手之分, 故不覺信筆, 如許縷縷, 亦恕之.

Sir, you should not speak carelessly, you must not be proud of yourself, but urgently fasten shut the door of your hermitage and beg to receive the method of controlling your mind so that you can attain the marvelous (Dharma) for entering the gate (of enlightenment). That person who maintains the hermitage is the teacher who maintains the Way. He profoundly possesses the techniques of rubbing the eyes (to see clearly). Do not examine them with an everyday carelessness.[1081] Ha! Ha! I have but a little of the endowment to favor you with. Therefore I have unconsciously entrusted it to my brush, and so it has become so detailed. Please forgive me.

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teachers, and even the entire Great Canon of the teachings in 5,418 fascicles are all given to people to be lamps and to be candles." *Cishou Shen Heshang shengtang songgu*, XZJ 126.595b18–596a5.

1081 亦莫尋常草草看; the Korean translation has "Do not read them with great effort." It seems literally to read "Also do not examine them with the usual roughness," although in modern Chinese 草草了事 means to "do something carelessly."

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Saṅgha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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